A PLAINE AND EASIE EXPOSITION OF SIXE OF THE COMMANDEMENTS OF GOD IN TABLES:

Wherein the principall and most *materiall doctrines are set downe*,

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THE FIRST COMMANDEMENT,

The Negatiue Part,

IT forbids,
First, Atheisme or deniall of God:
Secondly, all false opinions of God:
Thirdly, confidence in creatures.

Atheisme or deniall of God:

First, when a man doth say or at least thinke there is no God at all; coming to this kind of Atheisme by two steps: Psal. 14. 1. 2 King. 6. 33. 2 King. 7. 2. Malac. 2 17. Malac. 3. 14.

First, by imagining God seeth not vs, or doth not regard vs, Psal.

10. 11. Zephan. 1. 12.

Secondly, by imagining that God is not so sharpe and seuere in punishing sinne, as the Scriptures set him forth to be. Psal. 50. 16. 17. 18. 19. 20. 21.

Eccles. 8. 11.

Ephes. 2. 12.

Secondly, when a man hath a false God instead of the true God,

1. Either by placing and worshipping that which is not God, in the roome of the true God, Act. 19. 27. 35.

2. Or by thinking some other thing besides the true God to be his chiefest good. Philip. 3. 19. Coloss. 3. 5. 2. Cor. 4. 4.

All false opinions of God, as

First, when men ioyne others to God, and do not acknowledge him alone, and that three wayes:

2 King. 17. 32 33. 41.

First, by professing more then one religion.

Secondly, by praying to others beside

beside the true God. Deut. 6. 13. Deut. 10. 20. Mat. 4. 10. Ier. 2. 10. Act. 1. 24. Exod. 22. 20. Zephan. 1. 5. Deut. 22. 10. 11. 1 King. 18. 21.

Thirdly, by magicke or witchcraft; and that either by

1. Being Magicians or witches themselues. Psal. 58. 5. Deut. 18. 11.

2. Or by seeking to Magicians or witches, and vsing their helpe. 2. King. 1. 3. 16. Isai. 8. 9. Leuit. 20. 6.

Secondly when men do not acknowledge God as he is, and as he hath reuealed himselfe in his word, and herein men erre in misconceiuing of God, touching his essence, persons of the Godhead, and attributes. Rom. 1. 21.

First, his Essence, Psal 96. 4. 5. Isay 37. 19. Jerem. 14. 22. 1 Cor. 8. 5.

1. In making a multiplicitie of gods, and thinking there be many gods.

2. In conceiuing God to be that which he is not, and thinking him

to be like to creatures, Act.17.29.

Secondly, his persons of the Godhead:

Gen 1.26. 1. In denying the three persons.

Mat.3 16. 17. Mat.28.19. 2.Cor.13 13. 1 Ioh.5.7. 2. In holding not onely the distinction of the persons, but the*diuision also of the substance.

*Ioh.10 30. 1 Ioh.5.7. 3. In holding*Christ the Sonne of God, not to be very God.

Esai.7.14. Esai.9.6. Mat.1.23. Ioh.1.1. Rom 9 5. 4. In holding the three persons of the Godhead, to be but three names and titles giuen to God in Scripture.

*Gen.3.22 Mat.28.19. 1.Iohn 5.7. Thirdly, his Attributes, especially these fiue.

Ezech 8.12. Iob 22.13.14. 1. Knowledge, and the misconceiuing of that brings forth *hypocrisie*.

2. Power, and the misconceiuing of that brings forth,

*2 Chron.33 10 & cap.36. 16. Isai.5.19. Isai 28.15.22. 2 Pet 3.34. 1.*Contempt of God, shewed,

1. In contemning his threatnings.

2. In

2. In taking no profite by his punishments. 2 Chron.28. 22. Ierem.5.3.

2. A proud tempting of God, shewed, Amos 4.6.7.8 9 10.11.12. Num.14.

1. In muttering against God. 1.2.

2. In seeking experience of his power. Exod. 17.7. Psal.78.18.19 Mat.4.6.7.

3. In trying whether he be such a *powerfull God of vengeance as the Scriptures set him forth to be. * Act 5.9. Malac.5.15.

3 * Truth, and the misconceiuing of that brings forth, * Psal 57.10. Num. 13.23. 2 Pet.3.4 9.

1 * Incredulity, shewed in doubtfulnesse and diffidence. * Gen.19.14. Psal.116.11. Num 11.21.22

2 * Impatience, shewed in not waiting on God in time of triall for the accomplishment of his promise. Rom.4.20. *Psal.42.5. Heb 10.38. Pro.3.5.

4. *Iustice, and the misconceiuing of that brings forth, 2 King.6.33 Isai.28.16. Hab 2.3.4.

1. Carnall security, Ierem.8.6. Mat.24.38. *Gen.18.25. Ierem. 51.56.

2. Spiritual slothfulnes, Reu.3.15. Nahum 1.2.3 2 Thes. 1.6.7.

3. Rash and inconsiderate zeale. Rom.2.6.7.8.

Luke 9.54.

Exod.34.6 7. 2.Chron.30 9 Isai.55.7. Iam.5.11.

5. Mercy, and the misconceiuing of that brings forth

Desperation.1.King.19.4.Act.16. 27. Gen.4.13.2.Cor.2.7.

Presumption.2.Sam.4.5.7.Eccles. 11.6.Deut.29.19.20.Iud. epist.v.4.

Impenitencie, and enuying of Gods grace and mercie, in others and to others. Rom.2.4.5.

Confidence in creatures.Psal.20. 7.Isai.2.22.

Pro.28.26. Mat.26.33.35 Act.12.22.23.

1. As in themselues; whence followes

1. Pride or arrogancie. Deut. 8. 17.18.Dan.4.27 Hab.1.16.

2. Vaine glorie or carnall boasting. Ioh.5.44.Luke 10.20.

2. In other men. Isai.36.6.Ier. 17.5.

*Iob.31.24. 1 Tim. 6. 17. Psal.62.10. Ierem 49 16. Obad.v.3 4. Psal.146.3.

3. In other things, as

1. *Riches.

2. Strong holds.

3. Ho-

3. Honour, authoritie, high places, and the like.

The affirmatiue part of the first Commandement.

It requires two things especially. Isai 8.13.

1. That the mind and heart haue a due respect to God, acknowledging him to be such a God as he hath reuealed himselfe to be in his word and workes. 1 Chron.28.9. Ierem 9.24. Ioh 17.3. Psal.9.10. Hoze.4.16. Coloss.1.10.

2. Confidence in God, and that we rest on him alone.

The first is grounded on the true knowledg of God as he hath made himselfe knowne in his word, both in his *Essence, persons, properties and workes.*

Expressed

1. In Faith, whereof there be three sorts: Psal.73.25. Heb.11 6. Heb.6.1.

1. Fundamentall faith, apprehending

hending the essence and being of God.

1 Cor.13.2. 2. Faith of Miracles, apprehending the power of God.

Iam.2.19. 3. Faith of the historie, or historicall faith, apprehending the truth of God reuealed in his written word.

2.Chro.20.1. Isai.8.17. Psal.27.14. 2 In hope, which brings forth spirituall fortitude or courage, standing in

Psal.37.7. 1. Spirituall securitie. Psal.3.5.6.

Rom.8.24.25 Ioh.1.6.7.8.9 Heb.11.27. 2 Sam.16.10. 11.12. Iam.5.11. 2. Constancie in good things.

3. Patience in time of trouble and aduersitie.

Deut.6.5. Luke 10.27. Act.17.28. Iam 1.17. Mal.3.16. Psal.119.55. 2 Tim.4.8. 3. In loue to God, manifested,

1. In often thinking and speaking of God to his glorie, and desiring his presence.

2. In louing his word and ordinances.

3. In louing his children and seruants.

4. In

4. In louing his glory, and being zealous for that aboue all things. Psal.27.4. Psal.119.97. 131.

5. In doing his will cheerfully. Psal.16.3.

Bringing forth effects, 1 Ioh.5.21.

Properly respecting God, namely Exod.32.12. 32.

1. An holy submission to the maiestie of God. Ioh.14.21. Gen.18.27.

2. The feare of God, which brings forth Isai.8.13. Heb.12.28.29

1. An hatred of sinne, and a carefull auoyding of the offence of God. Pro.8.13. Iob 31.23. Gen.20.11. Rom 3.18.

2. A care to approue our selues to God in all things Heb.12.28.

Is of two sorts

1. Childlike. Psal. 130.4. 1. Pet. 1.17. Gen.39 9.

2. Seruile. 1. Iohn 4.18. Rom. 13.5.

These two differing each from other in the *Cause* and *Obiect*.

More nearely respecting our selues. 1 Cor.1.7. 2 Cor.3.5.

Deni-

Mat.15.24. Luke 9.23. Pro.3.7. 1 Cor.3.18. Rom.8.7.

Deniall of our ſelues, expreſſed

1. In renouncing vtterly our owne reaſon, wil, and affections, as of themſelues enemies to God and all goodneſſe.

Gen.12.1.4. Gen.22.1.2.9. Heb.11.8. Deut.33,9. Mat.4.20. Luke 5.10. Act 20.24.

2 In ſubmitting our ſelues wholly to Gods wiſedome and will in all things, though neuer ſo contrarie to our wils and deſires.

Humilitie, making men

Gen.32.10. 1 Chronic.29 14.15.16. 1.Cor.4.7. 1 Cor.1.31. 1 Cor.15.9. 1 Tim.1.15. Rom.12.10. 1.Cor.4.6. 1 Pet.5.5. Philip.2.23. Phil.4.11.12. 1 Cor.12.7.

1 Thinke moſt baſely of themſelues, in regard of their owne corruption and ſins.

2 Eſteeme better of others then of themſelues, hauing the ſame good gifts that they haue; and to reſpect them accordingly.

3 Content with their particular places and conditions of life, not to preſume beyond that abilitie and ſtrength that is giuen them.

The ſecond is grounded on due acknowledgement of Gods

1 Good

1 Good prouidence and mercy. 2 Chro.20.20
2 Power. Psal.37.3.5.
3 Former experience of his power and prouidence towards our selues and others: Psal.27.1.2.3. 2 Tim.1.12. Psal.33.18.19 Psal.84.11.12. Psal.91.

Bringing forth
A conuersation void of couetousnesse and distrustful care.

Invocation or calling on the name of God, standing Pro.16.3. Mat.6.25.
In Petition and thankesgiuing. 1 Tim.6.6.7. 8.9.10. Dan.9.7.18. Psal.50.15. Iam.1.5.

The second Commandement.

The Negatiue part.

The second Commandement containes,

1 A precept or commandement.
2 A confirmation of the commandement by arguments perswading to the obedience of it.

The precept or commandement forbids all manner of Idolatrie, vnder

der which is forbidden,

Ezech. 14. 3. 4. 7. Deut. 27. 15. 1 Ioh. 5. 21. Exod. 23. 24. Deut. 7. 25. Deut. 12. 3.

1 Inward Idolatrie of the heart, which is when men misconceiuing God, do worship him according to that misconceit.

2 Outward Idolatry of the hand, which is when men make an image or similitude, and erect and set it vp for religious vse. And that is done two wayes,

Deut. 4. 15. 16 Iſay 40. 18. 25 Act. 17. 29. Rom. 1. 23. Hoze. 13. 2. Deut. 7. 25. 26 1 King. 18. 19. 1 Cor 6. 20.

1 By making and erecting an image representing either some fayned god, or that which is not God.

2 By making and erecting an image of the true God and of *Christ* to worship it.

Deut. 7. 2. 3. Ezra. 9. 2. 12. 14. 2 Chron. 19. 2. Pſal. 106. 35. 36. Mal. 2. 11. 2 Cor. 6. 14. 15. 16.

3 Approbation of Idolatrie by presence, speech, gesture, silence, &c.

4 All vnnecessarie dealing or familiaritie with Idolaters.

2 Contempt of the outward worship of God, which is

1 Inward, when men in their hearts

hearts contemne the holy ordinances of God, and the duties and parts of his worship, and think baſely of them; which brings forth either, Ezech. 22. 8. Mat. 22. 5. Luke 14. 18. 19. 20. Mal. 3. 14. Iob. 2. 15. 1 Cor. 1. 18. 21

1 Neglect of them altogether.

2 Or intermiſſion of the duties of Gods worſhip. 2 Chron. 30. 5

3 Or an hypocriticall coming vnto them, and a formall performance of them. Iſai. 29. 13.

2 Outward, when men openly manifeſt their contempt of the holy ordinances of God, and the duties and parts of his worſhip, either by word or deed, and that Num. 11. 2. 6. Act. 17. 18.

1 Either in part contemning the Preaching of the word, &c. 2 Theſ. 5. 20. 2 Chro. 30. 10

2 Or in wholl, contemning all the holy ordinances of God, and all the holy duties of his worſhip, which is properly called *Prophaneneſſe*. Pſal. 14 4. Heb. 12. 16. Compared with Gen. 25. 34.

3 All

Mark.7.3.4. 3 All humaue deuiſes, or ſuperſtition in the worſhip of God, (that is) ſuch things in the worſhip of God, as are inuented by men; and are contrarie vnto the rule of Gods word; and ſuch things men do deuiſe two waies,

1 By adding ſomething to the eſſentiall worſhip of God: and things added are,

1 Either, things meerely deuiſed by men, hauing no warrant at all in the word of God.

Mar.7.3.4. 2 Or things in themſelues indifferent, made neceſſary parts of Gods eſſentiall worſhip.

2 By detracting ſomething from the worſhip of God, contrary to Gods word.

And humane deuiſes are

1 Either ſuch as men take vp of themſelues vpon a bare and naked good intent, thinking that thereby they

1Sam.13.9.10 13.

they worship God, which is properly called wil-worship. Coloss. 2. vlt.

2 Or they are such as haue bene deuised by others, and receiued from them, properly called traditions of the *Elders*. Ezech. 20. 18. Mat. 15. 2. Mar. 7. 3.

The affirmatiue part of the second Commandement.

It requires that the true God be worshipped with spiritual worship, or after a spirituall manner. And that Exod. 25. 9. Deut. 12. 32. Isa. 1. 12. Ioh. 4. 23. 24. Isai. 1. 13. 14. 15. Isai. 66. 3.

1 Standing in two things

1 In worshipping God in such things as are agreable to his will.

2 In worshipping God in things and duties commanded of God, in such manner as is agreeable to the nature of God; in spirit and truth. Iohn 4. 22. Micha. 6. 6. 7. 8

2 Grounded on true and sound knowledge of the expresse will of

Mat.15 9. Eccles.4.17. God, teaching all the parts of his worship, and the manner of the performance of them.

3 Is to be expressed in the exercise and performance of those things that concerne the holy and solemne seruice of God, (namely) the true and ordinarie meanes of holinesse, and the parts of Gods worship; which are especially

1.Sam.1.15. Psal.42.4. Isai.37.4. Lam.3.41. 1 Prayer, publike and priuate, standing in petition, and thankesgiuing.

1.Cor.2.4. 1.Cor.14.24. 25. 2 The Ministerie of the word of God. 1. Cor.11.23. 1. Pet. 4.11.

Act.26.2.5. 3 The Sacraments. 1 Cor.10.16

4 Is expressed in the vsing of the ordinarie meanes of holinesse, and the parts of Gods worship, after an holy maner.

1.Tim.4.8. Rom.14.17. 5 Is helped forward and furthered by such things as do binde, and stirre vp men to the performance of holy

holy duties; which things are

1 Speciall vowes.

2 Religious fasting.

The confirmation of the Commandement by Arguments perswading to the obedience of it, taken

1 Partly from the nature of God, in two Attributes; as that he is

1 Strong (that is) able to punish the disobedient, and to maintaine & defend all such as truly worship him against all that oppose them.

2 Iealous (that is) louing his Church with exceeding great and superabundant holy loue, being exceedingly offended for Idolatrie, and executing his wrath most sharply vpon Idolaters.

2 Partly, from the effects of his,

1 Anger, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me,

Nahum. 1. 3. 4. 5. 6. Apocal 18. 8 Dan. 3. 17. Dan. 6. 20. 21. 22. Rom. 8. 31. Hoze. 10. 19. 20. Ierem. 2. 2. Ierem. 3. 1. 2. 6. 7. Ezech. 16 15. 16. 17. &c.

Exod. 20. 5.

(that is) taking notice of iniquitie, and punishing the iniquitie of the fathers vpon their children going on in their sinnes, to the third and fourth generation.

Exod. 20. 6. 2 Loue, shewing mercy vnto thousands, to them that loue me & keep my commandements, (that is) doing good to many generations of the faithful successiuely, going on in the steps of their godly parents, and obeying God as they did.

The third Commandement.

The Negatiue part.

The third Commandement containes,

First, a precept or commandement.

Secondly, a commination or threatning denounced against the breakers of it.

The

The precept forbids all manner of *prophanation* and abuſe of Gods name, ſtanding in the abuſe of his titles, hi attributes, his workes, and his word, and his holy *ordinances.*

Firſt, his titles are abuſed, when men take them into their mouthes and vſe them in their ſpeech vnreuerently, and without due reſpect; and that either without an oath, or with an oath.

1 Without an oath, as when men mention any of Gods titles in their common talke raſhly, careleſly and vnreuerently; and that either Deut. 28. 58.

In a fooliſh admiration vpon ſome ſudden accident or ſtrange report, ſaying Good God, oh Lord, oh Ieſus. Philip 2. 10.

In idle wiſhes, and imprecations, as when men wiſh il to themſelues, or to others, and vſe the name of God in their wiſhes. Gen. 16. 5

In curſing, as when men ſay, Gods curſe light on ſuch, &c. Iam. 3.9.10. 2.Sam.16.7.8.

In praiſing God for euill things, 1.Sam.23.21.

2 With an oath, as when men ſweare by them in their ſpeech, lightly and *prophanely*, and that either

Ierem.23.10. Hoz. 4.2. Mat.5.37. 1 By God calling for a witneſſe of vaine and friuolous things, by vſuall ſwearing in their common talke.

1.Sam.14.34. 1.Sam.25.34. 2 By calling God for a witneſſe of their furious anger, by paſſionate ſwearing.

Zach.5.4. Leuit.19.12. 3 By calling God for a witneſſe of an vntruth, by ſwearing falſly, or forſwearing themſelues; which is done

Mat.26.72. 1 By ſwearing that which they know or thinke to be falſe, and that either directly againſt their knowledge, or deceitfully.

2 By

2 By ſwearing to do that which they meane not to do. Pſal.15.4.

3 By ſwearing to do a thing which they alſo meane to do, and is lawfull to be done, and yet afterwards do it not; and this is periurie except in theſe two caſes, 2.Chro.36.13 Ezech. 17.13. 14.15.

1 If after the oath taken, God make the thing promiſed impoſſible to be done.

2 If the thing that men ſweare to do, be not ſimply required to be done, but either the doing of that thing or ſome other thing proportionable vnto it.

The higheſt degree of periurie is, when men forſweare themſelues, in publike before a Magiſtrate. Leuit.24.11. 15.16.

The higheſt degree of vnreuerent vſing of Gods titles, is blaſpheming of them, by ſpeaking baſely, contumeliouſly, or reprochfully of any of them.

Secondly, his Attributes are abuſed, when men thinke or ſpeake of them otherwiſe then beſeemes the perfect purity and holines of them, (namely) by thinking or ſpeaking of any of them raſhly and vnreuerently, or by peruerting any of them to a wrongfull vſe. And the Attributes of God, that are moſt commonly thus abuſed, are

1 His power, which is abuſed

Exod 5.2. Pſal. 12.4. 2. King. 18.30 34.35. 2. King. 7.2.

1 Either, when men call the greatneſſe of it into queſtion.

2 Or when men ſpeake of it carnally, and careleſly, or contemptuouſly.

2 His prouidence, which is abuſed, when men being vnder the hand of God, do fret and ſhew themſelues diſpleaſed, with the worke of his prouidence, and that

3 Either, by murmuring againſt it directly & in plaine termes. Deut. 1.27.

2. Or,

2 Or, by ſpeaking grudgingly againſt the worke of his prouidence, vnder other names, as vnder the name of *Chance* or *Fortune*.

3 His iuſtice, which is abuſed, when men either thinke or ſay, that God approues of ſinne or wicked ſinners. Pſal.50.21. Mal.3.13.14. Iob.21.14.

4 His mercy, which is abuſed

1 Either, when men peruert it and miſapplie it, preſuming vpon it to harden their hearts in ſinning, Deut,29.19.20.

2 Or when men ſpeake baſely or contemptuouſly of Gods mercie.

5 His patience, which is abuſed, when on Gods patience and forbearance for a time to puniſh them for their ſins, men thinke or ſay that God will neither do good nor euill. Zephan.1.12. Rom.2.4.

3 His works are abuſed, when men thinke or ſpeake of any of them, or vſe any of them vnreuerently and without

without due reſpect: and the works of God which are thus abuſed, are

1 Either, the wonderfull and vnſearchable workes of God, within himſelfe, (namely) his eternall election and reprobation, which are thought or ſpoken of vnreuerently, when men cauill againſt them, and ſeek to bring them within the compaſſe of their ſhallow reaſon.

Rom.9.19.20
Rom.11.33.

2 Or, the outward works of God, which are thought or ſpoken of, or vſed vnreuerently, either when men ſee not God in his workes; or when they vſe them not as they ought to be vſed. And theſe workes of God that are thus abuſed, are

1 Either the workes of creation, the creatures of God which are abuſed

1 When men thinke or ſpeake baſely of any of them, and debaſe their goodneſſe and diſcommend them.

Num.11.6.
Pſal.78.18.

2 When

2 When men deride the wormanſhip of God, in any of them, especially in man or woman, in regard of ſome naturall defect, deformitie, or infirmitie of body or minde. Gen. 21.9. 2 King. 2.23.

3 When men beholding any of Gods creatures, giue not him the due praiſe and glorie of his wiſedome and power appearing in them. Pſal. 19.1. Pſal. 139.14.

4 When men peruert any of the creatures of God to a wrong vſe, either contrarie to, or differing from the good vſe for which God hath ordained them, as to enchantment, &c. Gen. 1.14. Iſai 47.13.

5 When men ſweare by them, Ierem. 5.7. especially by the body of *Chriſt*, and the parts and members of his bleſſed body.

2 Or the workes of Gods adminiſtration & prouidence; and thoſe are

1 Either the workes of his prouidence that fall out and come to passe in the common course of this life, which are abused when men haue such an opinion of those works which hath no ground for it either in the word of God, or in the course of nature; as that it is vnluckie to put on the shooes awrie in the morning.

1.Sam. 15.17. 18.19. 2 Sam. 12.7. 8.9.10. Isa.5.1.2.3.4. Mat.21.33.34

2 Or the works of Gods mercie, his blessings; which are abused

1 When men receiue them vnthankfully, and requite them vnkindly.

2 When men sweare by any worke of mercie, as by the death of *Christ*, or by any good gift of God, as by their faith, &c.

3 The workes of Gods iustice, which are abused, when men lightly passe ouer the iudgements of God seene in the world.

Iosh.22.17. Luke13.1.2.3

Fourthly

4 His word and his holy ordinances, which are abuſed when men thinke or ſpeake of them or any part of them, or vſe any of them or any part of them, otherwiſe then beſeemes the holineſſe of them, and the excellent vſe of them; they being ſuch as do moſt clearely and familiarly make God himſelfe and all his goodneſſe knowne vnto vs. And this is done either generally, or particularly:

1 Generally.

First, when men vſe them vnreuerently or ſcornfully. 2.Chron.36. 16. Act.2.13.

Secondly, when men vſe them fruitleſly, and are not bettered by them in knowledge, faith, &c. Pſal.5.16.17. 2.Tim.3.7. Heb.5.12. 2.Sam.12.14.

Thirdly, when men make profeſſion of religion, and yet liue wickedly. Ierem.34.16. Rom.2.24. Tit.1.16.

Fourthly, when men ſhrinke in caſe of perill, and deny God the honour

Mat.10 33. Ioh 12.42. Gal.2.12.13. Mat.7.6. Luke 22.67.

nour of their ſuffering for his truth.

Fiftly, when men profeſſe the truth of God, or ſpeake of good thing vnſeaſonably, or at times not conuenient.

2 Particularly, as

Firſt, the word of God is abuſed, and that

1.Pet.4.11. Iſai.22.12.13 2 Pet.3.4.

1 When men take any part of it into their mouthes, and vſe it in their ſpeech, either vnreuerently, idlely and vainly, or in mockage.

2 When men peruert it, or any part of it to a wrong vſe.

1.Tim 6.4. 1.Tim.1.4. Tit.1.4. *Mat.5.39. *Eccleſ.3 4. 1.Tim.5.8. Exod.22.25. Deut.23.19. Mark 3.5. Ephel.4 26. Pſal 50.18.

1 When men vſe any part of it to curious and needleſſe queſtions.

2*When men vſe any part of it to ieſting and prophane mirth.

3*When men vſe any part of it for the maintenance and defence of any error, hereſie, or ſinne.

4 When men turne any part of it to a charme or ſorcery.

Second-

Secondly, the Sacraments, which are abuſed

1 By giuing that vnto them which belongs not vnto them, as

1 When men giue to them power to conferre and giue grace by the verie worke wrought. Rom. 4.10.11. Epheſ. 5.26. 1.Pet.3.21.

2 When men giue to them an abſolute neceſſitie, and hold them abſolutely neceſſarie to ſaluation. Iohn 3.8.

3 When men giue to them adoration, as the Papiſts do, Mat. 4.10.

2 By peruerting of them and applying them to a wrong vſe, as namely to ſuch things or to ſuch vſes as God hath not appointed them, as *Baptiſme* to the conſecrating of bells, to driue away diuels, &c.

Thirdly, Prayer, which is abuſed

1 When men pray for ſuch things as are not agreable to the will of God,

God, as for the dead, Iam. 4. 3. Iohn 5. 14.

2 When men vſe prayer to vnlawfull ends, as ſorcery, enchantment, &c.

Hereunto is added the abuſe of the holy lot, which is an ordinance of God appointed for ſpeciall ends, &c. which is abuſed

Pro. 16. 33. 1 When men vſe it vnreuerently, as in light and trifling matters, or in way of ſport.

Pro. 18. 18. 1. Sam. 10. 21. 2 When men peruert it, and vſe it to wrong ends; as to ſearch their fortune, and what ſucceſſe they ſhall haue in their affaires, by caſting a die.

The affirmatiue part of the third Commandement.

1. Cor. 10. 31. It requireth a ſober, religious and honorable vſage of Gods holy name;

name, and that in all things we giue him his due glorie, and that grounded on a true zeale of Gods glorie; and ſtanding; Mat.6.10. Num. 25.28. 1.King 19.10

1 In yeelding due reuerence to the name of God.

2 In making a wiſe and holy confeſſion of the truth of God.

Firſt, yeelding due reuerence to the name of God, and that either in ſpeech or action.

In ſpeech, which is, when men hauing occaſion to vſe the name of God, do wiſely make mention of it, and reuerently, and to good vſe and edification; and that either without an oath, or in the lawfull vſe of an oath. Pro.31.26. Pſal.71.15.

Without an oath, which is to be expreſſed in ſpeaking of his holy titles; which is, when men vſe them in their ſpeech, onely in ſerious matters, and with feare and trembling, Deut.28.58. Rom.9.5.

and to the good of men, and praiſe of God.

2 Of his attributes, which is, when men break forth into ſuch a declaratiõ of Gods power, wiſedom, goodneſſe &c. as both themſelues and others are, or may be thereby ſtirred vp to magnifie thoſe holy attributes, and more earneſtly to praiſe God for the ſame.

Pſal.40.9 10.
Pſal.66.16.
Pſal.107.8.

3 Of his word and the parts of his worſhip; which is, when men ſpeake of them with ſuch care and reuerence as beſeems the holineſſe and excellency of them, and apply them onely to thoſe good vſes for which God hath ordained them.

Deut.6.7.
Pſal.37.30.31
Pro.10.21.

4 Of his workes, which is, when men ſpeake of them, of what ſort or kind ſoeuer they be, with reuerence and with an approbation of the good and excellencie of them, and

Exod.15.1. to 23.
Pſal.136. wholl.
Pſal.145.17. 20.21.

do

do giue God the due praiſe of his wiſedome, power, and goodneſſe, appearing in the ſame.

In the lawfull vſe of an oath, which is, when men ſweare by the name of God, hauing a lawfull calling thereunto, and do it lawfully.

And men haue a lawfull calling to ſweare,

1 When the Magiſtrate vpon a iuſt occaſion doth require an oath by the order of iuſtice, and doth miniſter the ſame lawfully, ſo as it be not againſt pietie or charitie. Gen. 43.3. 1. Sam. 24.22. 23.

2 When their owne calling, generall or particular, neceſſarily requires an oath; as (namely)

1 When the taking of an oath, may further Gods glorie and worſhip, or may ſerue to proue ſome doctrine of ſaluation in whole or in part. Gal. 1.20. 1. Theſſ. 2.5.

2 When the taking of an oath,

2.Cor.1.23. Psal.119.106. ſerues to maintaine and further a mans owne or others ſaluation, in ſoule or in body.

3 When the taking of an oath

Gen.21.23.24 Gen.31.53. ſerues to further brotherly loue, and to confirme lawful peace and ſocietie betweene party and partie, countrey and countrey.

4 When a man by an oath, and

Rom.1 9. 1.Theſſ.2.10. not otherwiſe, may maintaine his own good name, and life, or goods.

And that men may ſweare lawfully, they muſt know that an oath is

Gal.1.20. 2.Cor.1.23. A calling of God to witneſſe for the neceſſarie confirmation, either of the vnknowne truth of their ſpeech touching things of great importance, or the truth of the promiſe they make to do ſome thing or things that are of weight likewiſe, and lawfull, and poſſible; and a wiſhing God to puniſh them, if either they lye, or wittingly and willingly do otherwiſe then they promiſe:

and

and it is either

An affirming oath,

Or a promiſing oath.

And they muſt looke that they ſweare,

1 In truth, which implyeth Ierem.4.2.

1 That the thing they ſweare vnto, be a truth, and that they know it ſo to be, or at leaſt thinke it ſo, and be perſwaded in conſcience that it is a truth.

2 That they ſwere ſimply & plainly, without fraud or deceit, nor ſwering one thing, & meaning another. Pſal.15.4. Pſal.24.4.

2 In iudgement, which is with deliberation and due conſideration of the nature and greatneſſe of an oath, and of the matter they ſweare vnto', and of the particular circumſtances, of time, place, and perſons, before whom they ſweare; and in taking of the oath, that they haue a reuerent care and feare of Gods Maieſtie. Exod. 22.11. Deut.6.13.

3 In righteousnesse, which implieth,

1.Sam. 25.22. 1 That the thing they sweare vnto, be iust and lawfull.

2 That their calling to sweare be iust and warrantable.

3 That their swearing be directed to a right end, (namely) to Gods glory, and peace among men. Heb.6.16.

Here added, that an oath taken touching things certaine, lawfull, & possible, bindeth the conscience, though it be taken by creatures or by false gods; and againe, that an oath may lawfully be broken in sixe cases.

Men yeeld due reuerence to the name of God in *Action*; which is when the actions of men tend to
1.Cor. 10.31. the glory of God, and whatsoeuer
Colos.3.17. they do, they do it to that end principally that God may be glorified; &

that

that either in generall, or particular.

In generall, as (namely) when they liue so holily and so behaue themselues, as that in their whole conuersation they bring glorie to Gods name. Mat 5.16. 1.Pet.2.12. Reuel.2.13.

Or in particular, and that

1 When the power and fruite of the word of God, and other meanes of saluation, is expressed in their particular actions as occasion is offered. Psal. 119.105. Luk. 8.15.

2 When men do sanctifie Gods blessings, chastisements, and ordinances, and the workes of their callings, by the word of God, and prayer. 1.Tim.4.5.

By the word of God, by taking instruction from thence touching the lawfull vse of them, and how to vse them after an holy manner. Psal. 119.24.

By prayer, (namely)

1 By petition, crauing assistance

Gen.24.12. 2.Chro.16.12 Ioh.6.11. Act.27.35. Act.21.5. of Gods grace, and his blessing in the lawful vse of his blessings, &c. as particular occasion is offered.

2 By thanksgiuing, magnifying the name of the Lord, and returning thanks to him for his grace, ayde and blessing vouchsafed in the lawfull vse of his blessings, &c. as particular occasion is likewise offered. Gen.24.27. Deut.8.10. Exod.18.10. 2.Sam.22.

Secondly, in making a wise and holy confession of the truth of God, which is to confesse the whole truth of God and his religion plainly, boldly and religiously, when and wheresoeuer any iust occasion is offered; and that either by word or practise. Isa.44.5. Mat.10.32.33 Mar.8.38.

1 By word, (namely) by *Christian apologie*, which is, when men are ready to confesse the truth of God and his religion, and do indeed with feare and meekenesse confesse it so often Rom.10.10. 1.Pet.3.15.16

often as on iuſt cauſe they are thereunto required.

1 Either in publike by the Magiſtrate, or in priuate by friends, peaceably and without violence. Pſal.22.22. 1.Theſſ.5.11.

2 Or are thereunto drawne by violence of the enemies and perſecutors of the Church of God, and that before malicious enemies, being thereunto called, and ſeeing Gods glorie endangered, and his truth ſpoken againſt. Mat.10.18.19 Act.5.27.28. Act.26.

2 By practiſe, and that

1 By ſhewing forth the truth of religion by practiſe, though it be with danger to loſe their liues for it. Dan. 6.10.11. Gen.12.7.8. Gen.21.33.

2 By witneſſing and ſealing the doctrine of faith and truth of religion, by their cheerfull ſuffering, yea by ſhedding their bloud without feare or ſhrinking, being thereunto called; which is knowne Act.7.58 59. Act.22.20. Heb.11.37. Reuel.2.13.

First,

First, by finding that God puts into them the ſpirit of courage, and giues them reſolution to abide and to ſtand out againſt the force of all the enemies of the truth.

Secondly, if being in the hands of the Magiſtrate, and God cutting off all lawful means of eſcaping, the Magiſtrate do then inflict on them tortures and torments, and do take away their liues for the truths ſake, though vniuſtly.

Thus much concerning the negatiue and affirmatiue parts of the Commandement; now followeth the commination or threatning.

The commination or threatning denounced againſt the breakers of it,

Including:

1 The greatneſſe of the puniſhment that ſhall be inflicted on the offenders againſt this commandement.

2 The

2 The ineuitableneſſe of it. Nahum.1 3.

And containing in effect thus much; that howſoeuer mans law for the moſt part takes not hold of offenders againſt this commandement, and they eſcape puniſhment amongſt men; yet God will not acquite them, nor ſuffer them to eſcape his iuſt and fearefull iudgement, becauſe his exact iuſtice cannot let ſo hainous a ſinne eſcape vnpuniſhed, as is the prophanation of his name; which is moſt hainous, 6. 1.Sam.2.25. Pſal.1.5. Ierem. 23.10. Zach.5.3.4.

1 Becauſe Gods glorie is the laſt and principall, and for which all things were ordained, and is moſt deare to himſelfe. Iſai.42.8. Iſai.48.11.

2 Becauſe in prophaning Gods name, men ſhew moſt inſolent contempt of God.

3 Becauſe God appointed in the iudiciall law, not onely the blaſphemer himſelfe to be puniſhed by death,

Leuit.24.14. Leuit.5.1. death, but also euery person that should heare blasphemy or a false oath, and not reueale it.

The end of the third Commandement.

The fourth Commandment.

The affirmatiue part.

The fourth Commandement is partly ceremoniall, and partly morall and perpetuall.

1 It is ceremoniall, and that in respect

1 Of the strict rest which the Exod.31.13. Iewes were commanded to keepe on the Sabbath, standing in these things:

Exod.16.23. 29. That they might not prepare or dresse that which they should eate.

Exod 35.3. Not kindle a fire.

Num.15.32. &c. Not take a iourney any whither for

for any matter or busineſſe of their owne on the Sabbath.

2 Of this, that the Iewes were to keepe the Sabbath as a remembrance of their deliuerance out of Egypt. Deut.5.15.

3 Of this, that the Iewes were to obſerue and keepe the ſeuenth day from the creation, and that with ſacrifices and ceremonies proper to that day. Deut.5.14. Exod.31.17. Num.28.9.10

2 It is morall and perpetuall, and that in two reſpects, as

1 In that it requires a certaine ſeuenth day to be kept as a day of holy reſt for the preſeruation of the Miniſtery of the word. Iſai.58.13.

2 In that it freeth all from bodily labours, and eſpecially ſeruants and cattell. Exod.23.12.

As it is morall it requireth an holy reſt vnto God on the ſeuenth day in euery weeke, called the Sabbath Exod.16.23. Exod.35.2.

or

or the Lords day; & to the keeping of that holy reſt we are to prepare
Luke 23.54. our ſelues by thinking on the Sabbath before it come, and ſo diſpoſing of our ſelues and affaires, that we may freely and duly attend on the duties of it when it is come; and by riſing early in the morning on the Sabbath, & fitting our ſelues for the performance of publike duties, by taking account of our harts & liues. And the keeping of that holy reſt vnto God, ſtandeth in doing the du-
Iſai.58.13. ties of the Sabbath with reuerence,
Deut.33.3. as before the Lord of heauen and earth, and with cheerefulneſſe and delight, both in publike and in priuate: and the publike duties are either workes of pietie, or workes of mercy.

Workes of pietie (namely) ſuch ſpirituall workes as tend to the ſolemne & publike worſhip of God; which

which are,

1 A reuerent and attentiue hearing of the word of God, purely and faithfully preached or read in the publike assembly. Nehem.8.3.8 Luke. 4.16.to 22. Act.13.14.15. 16.

2 A ioyning with the Minister and congregation publikely assembled, with assent of minde and feruent affection of heart, in publike prayer and calling on the name of the Lord, and in thankesgiuing and singing of Psalmes. Act.20.7. Act.2.42. Act.16.13. Psal.92.in titulo. 1.Cor.14.15. 16. Colos 3.16.

3 A reuerent, and frequent and often communicating in the Sacraments, publikely administred by the Ministers of the Church lawfully called. Act.20.7. 1.Cor. 11.20.

Works of mercy, which are these: Collection is to be made for the poore, and almes is to be giuen for the relieue of the poore, whether they be such as dwell among vs, or those that be captiues and strangers. 1.Cor.16. 1.2 Rom.15.26. 2.Cor.8.3.4.

The

The priuate duties to be done on the Sabbath, are alſo either workes of pietie, or works of mercie.

1 Workes of pietie, (namely) ſuch as tend to the further edifying and building vp of our ſelues and others in knowledge, and in grace, & holineſſe; and they are

Pſal. 119. 11. 97. Luke 2. 51.

1 A due and ſerious meditation on the word of God which we haue heard in publike, labouring to apply it in euery part of it particularly to our ſelues.

Act. 17. 11. Mar. 4. 33. 34. Deut. 6. 7.

2 Examination and holy conference, that we call to mind, and examine things deliuered in the publike miniſtery of the word, and conferre of them with our families and others.

Iohn 17. 17. 1. Cor. 3. 6. 7. Iam. 1. 5.

3 Priuate prayer, that we priuatly pray to the Lord and craue a bleſſing on his ordinances we haue bene made partakers of, and giue him

him thankes for the good we haue receiued by them. Act.16.16.

4 Priuate reading of the Scriptures. Deu.17 19. Ioh 5.39. Reuel 1.3.

5 Singing of Pſalmes to the praiſe of God, and to the ſtirring vp of ſpirituall ioy and chearefulneſſe in our hearts. Iſai.58.13. Exod.15.12. Iam.5 13.

6 Meditation and due conſideration of the workes of God, eſpecially his workes of mercie. Pſal. 92.4.5 6.

2 Workes of mercie, (namely) ſuch duties of loue as concerne either,

1 The good of the ſoules of our brethren; as that we within compaſſe of our callings, and according to the meaſure of grace and gifts, do inſtruct, exhort, admoniſh, reproue and comfort thoſe that be about vs, and others, as iuſt occaſion is offered. 1.Pet.4 10. 1.Theſſ. 5.11. 14.

2 The good of the bodies of our

Nehem.8. 12. brethren; as that we visite the sicke,
Mat. 3.3.4.5. and do them what good we can, re-
Luke 13.10. to 18. leeue the poore and needy, and such
Ioh. 5.8.9. & 9.14 as be in prison, or in any other misе-
rie, according to our abilitie.

3 Or such as concerne the outward peace of our brethren; as that we endeuour to preserue the good
Mat. 5 9. name of our brethren, and labour
1. Cor. 6.5.6. to reconcile such as be at variance and discord among themselues.

The Negatiue part containes a prohibition, and the extent of the prohibition.

A prohibition, which forbids the
Ierem. 17. 24. doing of such things or workes as do any way hinder the keeping of an holy rest vnto God on the Sabbath: and those workes are either workes of profite, or works of pleasure.

Workes of profite (namely) the common labours of our ordinarie callings

ſallings and courſe of life; and thoſe are,

1 Either ſuch as are vſuall in the ſixe dayes of the weeke.

2 Or ſuch as are vſuall at certaine peciall times in the yeare or moneth.

Such as are vſuall in the ſixe dayes of the weeke, which hinder the keeping of an holy reſt vnto God on the Sabbath three wayes.

1 When vpon the Sabbath our minds and hearts are taken vp with thoughts and cares about our ordinarie worldly works and buſineſſes, we are thinking of them, plotting and caſting how, &c. Iſai.58.13. Luke.8.14.

2 When on the Sabbath, we are talking and ſpeaking of our ordinary worldly works and buſineſſes, in making bargaines, reckening with ſeruants, with labourers, and workemen, &c. Iſai.58.13. Amos8.4.5.

3 When on the Sabbath we do our ordinarie worldly workes and busines̄es, in whole or in part, be it neuer so little a part of them, as setting forward any of our wordly workes against the day following.

Exod.16.28. 29. Exod.31.14. Nehem.13. 15 17. Ierem.17.22. Mar.16.1.

Exception.

Yet some workes may be done on the Sabbath, and not hinder the keeping of an holy rest vnto God on that day, (namely) these

1 Workes that concerne the practise & performance of the publike duties on the Sabbath, as (namely) such as are necessarily to be done in and about the publike worship of God, and the actions of piety belonging to that day, as

Act.1.12. 2.King.4.23. Mat.12.5.

1 The Sabbath dayes iourney to heare or to Preach the word of God.

2 The sounding of trumpets or bells and such like, for the gathering of

of the people together at a certaine time.

2 Workes of present necessitie, (namely) such workes as concerne the immediate preseruation of the temporall life or liuelihood of man or beast, or that serue to the good estate of either of them; and that either in ordinarie cases, or in such as fall out extraordinarily. Act. 20.9.10.

And present necessitie is twofold.

1 That which men contract and draw on themselues, as (namely) when men out of a couetous minde take on them more businesse in their calling then they can dispatch in the sixe dayes of the weeke; or for want of wise and well ordering their busines, it being such as if they would, might be done the day before, or the day following; or when through negligence or forgetfulnesse, they

bring on themselues some ordinary businesse; in this kinde of necessity men ought not to labour on the Sabbath.

2 That which is layd on them by the immediate hand and prouidence of God, as (namely) when not through any neglect, ouersight or other corruption of their owne, but by the immediat prouidence of God, some businesse of their ordinary calling is laid on them, which could not be done the day before, neither can be left vndone till the day after; in this kind of necessitie men may labour on the Sabbath, these cautions obserued,

1 That their labour be with as little hinderance of them from publike holy exercises, as possibly may be.

2 That in labouring, their minds be exercised in holy meditations.

3 That

3 That they make not their work a work of gaine, but a work of mercie, or tending to a work of mercie. 1.King.19.8. 1.King.20.29. Mat.12.7.

4 That it serue to the immediate preseruation of life, health, or goods.

3 Workes of Christian libertie, (namely) such workes as did belong to the strict rest which the Iewes were commanded to keepe on the Sabbath, and such as they might not do, and yet we may do now vnder the new Testament, as the dressing of necessarie food, making of fiers, making of beds; which may be done on the Sabbath, and not hinder the keeping of an holy rest, two rules obserued. Mar.2.27. Mat.12.1.2.3. Luk.6.5.

1 That they be done without hindering the doers of them at the least ordinarily from the publike holy exercises, as when they are done in the time before, or after, or betweene

the publike exercises.

2 When the doers of them haue
2.Sam. 23.15. their minds exercised with holy and
16.17. heauenly meditations.

Workes of pleasure, which are either lawful in themselues, and such as at other times may be vsed: or simply in themselues vnlawfull at all times.

Workes of pleasure lawfull in themselues, and such as at other times may be vsed, which are,

Isai. 5.12. 1 Either set & solemne feasting
Luk. 21.34.36 and banqueiting, as at mariages.

2 Or some kinde of recreations and exercises of the body.

Set and solemne feasting and banqueting at mariages, which hinder the keeping of an holy rest on the Sabbath:

When they are vsed on the Sabbath, & there by Cookes, and other officers are imployed in their ordi-

narie

narie workes, and are toyled exceedingly; and those that do feast and banquet, are hindered, & haue their minds withdrawne from the serious performance of holy duties both publike and priuate.

Some kinde of recreations and exercises of the body, (namely) such moderate mouings of the body as be honest, and carrie with them an honest and delightsome exercise of the minde, and serue to the refreshing both of body and minde, as shooting &c. which hinder the keeping of an holy rest on the Sabbath, when they are vsed on the Sabbath, especially at the time of diuine Seruice. Exod. 22. 6.

1 Because labour in a mans lawfull calling, which is more necessary and profitable, is forbidden on the Sabbath.

Therefore recreation which is for

for labour, and leſſe neceſſarie, though lawfull at other times, muſt then ceaſſe, when labour ceaſſeth.

2 Labour in a mans lawfull calling is forbidden on the Sabbath; becauſe it hinders the keeping of an holy reſt to God on the Sabbath: therefore recreation though lawfull at other times, is not to be vſed on the Sabbath, it being no leſſe but rather more an hinderance to the keeping of an holy reſt vnto God on the Sabbath, then bodily labour.

Workes of pleaſure, ſimply in themſelues vnlawful at all times, are either,

1. Knowne ſinnes, as ſurfetting, drunkenneſſe, whoredome and ſuch like, which hinder the keeping of the holy reſt on the Sabbath when they are done on the Sabbath; for then to commit any knowne ſin is to keepe an holy day to the diuell, and

Iſai 56.2.
Ezech.23.38.39.
Rom.13.13.

and not to God.

2 Or such as go vnder the name of sports and recreations, as (namely) such delights as haue a manifest defiling of good manners in the doing or in the beholding, hauing in them allurement and prouocations,

The extent of the prohibition.

It is extended to all men and women of yeares and discretion, of what place, calling or condition soeuer in the world; and to all other things that may be set on worke by them; especially the charge is layd on such as be superiours and gouernors, whether in priuate or in publike, as namely, Deut. 5. 14. Deut. 22. 4.

1 A maister or gouernour of a family is bound to ceasse from doing such things and works as do hinder the keeping of an holy rest to God on the Sabbath, not onely in his owne

owne perſon, but in all that be vnder him; he is to looke to all others that be vnder his charge, yea euen to ſtrangers and gueſts that on the Sabbath be within his libertie and power.

2 A gouernor in publike, a Magiſtrate is bound to ceaſſe from doing ſuch things and works as do hinder the keeping of an holy reſt to God on the Sabbath, not onely in his owne perſon, but in all that be vnder his gouernment: he muſt looke to all others, yea to ſtrangers that be within his libertie and iuriſdiction on the Sabbath, that they alſo ceaſſe, &c.

And maiſters and Magiſtrates muſt reſtraine ſuch as be vnder them, or ſtrangers being within their libertie on the Sabbath, from works of profite, and works of pleaſure, by

Com-

Commandement, admonition, reproof, if these wil serue the turne; if not, by correction and punishment.

3 A child also of yeares and discretion, and a seruant is bound on the Sabbath to ceasse from workes of pleasure altogether, and from workes of profite also altogether, both in respect of his owne profite, or the profite of his parents, or gouernours: vnlesse it be in a case of present necessity coming by the immediate hand and prouidence of God; for then the child or seruant may worke, the cautions before named being obserued. Exod. 35. 2. Ezech. 20. 20. 21.

Here added, that the Sabbath containes twentie-foure houres as well as any other naturall day. Psal. 92. 2.

And that the Sabbath begins at midnight on Saturday, and endeth at midnight next following.

Reasons

Reasons annexed to the fourth Commandment, perswading to the obedience of it, are foure.

1 From the Lords liberall allow-
Exod. 20. 9. ance of sixe dayes for our owne workes and businesses, that in equitie we are bound to ceasse from our owne workes on the Sabbath, because the Lord so largely imparteth sixe dayes of the seuen to vs, and reserueth but one to himselfe.

2 From the Lords owne right,
Exod. 20. 10. that the seuenth day is his day, and not ours, and that he hath set it apart to himselfe and to his owne seruice.

3 From the Lords owne exam-
Exod. 20. 11. ple and practise, that he himselfe on the seuenth day rested from his worke of creation.

4 From the hope of blessing,
Exod. 20. 11. that the Lord hath set apart the Sabbath, not only as a day of seruice to him-

himſelfe, but alſo as a time and meanes of bleſſing to all that carefully and conſcionably obſerue it.

The end of the fourth Commandement.

The fift Commandment.

The affirmatiue part.

The fift Commandement containes a precept,

Honour thy father and thy mother;

And a confirmation of it, by a promise made to such as yeeld obedience to it, in these words,

That thy dayes may be long in the Land, which the Lord thy God giueth thee.

The precept requires all due respect, and all due cariage of inferiours towards their superiours; and by necessarie consequence, of superiours also towards their inferiours, and of equalls among themselues; and that either in generall or particular.

First, in generall, as of inferiours, towards

towards their ſuperiors, ſtanding in two things,

1 In yeelding to them reuerence.

2 In a care and endeuour to deſerue well of them.

In yeelding to them reuerence; and that inward and outward:

1 Inward reuerence, (namely) a reuerent opinion and eſtimation of them; that they thinke and eſteeme of them reuerently in regard of Gods ordinance; in ſetting them ouer them, and becauſe they beare Gods image. Leuit. 19.3. 1. Sam. 10. 26. Rom 13.1.2. Ephes. 6.5.

2 Outward reuerence, (namely) a manifeſtation of their inward reuerence, both by word and deed, both by reuerent ſpeeches, and by reuerent behauiour; as by riſing vp before them, by baring the head, by bowing the knee, and ſuch like. 1. Sam. 1.15. Leuit. 19.32. Gen. 18.2. Mar. 10.17. Exod. 18.13. 1. King. 2.19.

In a care and endeuour to deſerue

well of them, ſtanding in yeelding two things vnto them:

1 *Obedience.*

2 *Thankfulneſſe.*

1 Obedience, which is a willing ſubmitting of themſelues to their lawfull Commandements, and counſells, and to their admonitions and reproofes, and corrections.

1.Pet.2.13.14
Heb.13.17.
Pro.15.5.

2 In thankefulneſſe, which is not onely a thankfull acknowledgement of their goodneſſe towards them in word; but an indeuour alſo to requite them by doing good to them; againe and that two waies,

Gen.4.7.25.
1.Tim.5.4.17

1 By yeelding them their helpe in outward things, if they ſtand in need of it. Rom.13.6.7. Galat.6.6.

2. By praying for them.

1.Tim. 2.1.2.

Secondly, of ſuperiours towards their inferiours, ſtanding

1 Either in yeelding that which is due from them, to all that are any way

way inferiour vnto them, in age, place or gifts. And the things that are due from them to such inferiours, are,

1 To go before them in an holy conuersation and good example, shewing forth all grauity according to their place, by their countenances, gestures, wordes and deeds. Iob.29.7.8. Philip.3.17. Tit.2.7. 1.Pet.5.3.

2 In meekenesse of spirit, to yeeld to them in good things, respecting them as their brethren. Deut.17.20. 2.King.5.13. 14.

3 Keeping and maintaining their state and place: to be afraid to wrong or despise the meanest of their inferiours. Iob.31.13. Rom.14.3.

2 Or in yeelding that which is due from them towards such as are inferiours to them, more especially in respect of place, and are vnder their power and gouernment; and the things that are due from them to such inferiours are.

1 To rule them in the Lord, and to endeauour that God may be honoured by all that are vnder their gouernment.

Deut.17.19. 1.Sam.2.30. 2.King.23.1. 2.3.

2 To seeke their good, the good of their bodies, and the good of their soules, by prouiding good things for them, by protecting and supporting them; by giuing them good instructions, cõmandements and counsells, by praying for them and blessing them, according to the power they receiue from God.

Rom.13.4. Isai.49.23. Num.11.12. Gen.19.18. Gen.9.26.27. Heb.11.20.

3 In wisedome and discretion, to vse their authority ouer them, to the fauouring, countenancing, and rewarding the good and such as do well; and to the discountenancing and punishing the bad and euill doers, according to their faults and offences.

Psal.101.6.7. Rom.13.3.4.

3 Thirdly, of *Equalls* among them-

themſelues, ſtanding in a modeſt preferring each other before themſelues, both in opinion and practiſe. Philip. 2. 3.

In particular, according to the relation of certaine perſons, either of ſuperioritie or of inferioritie: and that either in priuate, as in the family; or in publike, as in the *Church or Common-wealth*: of theſe ſeuerally.

Priuate in the family, which is,

1 Either naturall betweene parents and children.

2 Or by calling and condition, as betweene the husband and the wife, or betweene the maiſter and the ſeruant.

The due reſpect and due carriage of children towards their parents ſtands in yeelding to them, 1 *Reuerence.* 2 *Obedience.* 3 *Thankefulneſſe.*

Reuerence: Inward both in heart and minde, reuerencing them by

Leuit. 19.3. Malac. 1.6. Heb. 12.9. thinking and esteeming reuerently of them, by louing them and fearing them, in regard of their authoritie ouer them, and of Gods image which they beare as they be parents be they neuer so meane or poore.

Outward, declaring their inward reuerence of them, by their outward reuerent behauiour towards them, both in their wordes and gestures.

Obedience, (namely) a willing and hearty yeelding, so farre as they are able, to the voice and wil of their parents:

Standing,

Gen. 24. 15. Pro. 1. 8. Ephes. 6. 1. Colos. 3. 20. 1. Sam. 2. 25. 1 In a cheerfull yeelding so farre as they are able, to these things which their parents teach or counsel or command, being things honest and lawful, though neuer so base or painfull.

2 In a quiet and patient suffering of

of that which their parents do inflict and lay on them in word or deed, be it admonition, reproofe, or correction: Pro.13.1. Pro.15.5. Heb.12.9.

Expressed in two things,

1 In the choice of a fit and lawfull calling, children are to be directed therein at the discretion of their parents. 1.Sam.8.1. Mar.6.3.

2 In being ordered and disposed of by their parents in marriage. Deut.7.3. Ierem.29.6. 1. Cor.7.38. Gen.21.21. Gen.24.3.4. Iudg.14. 1. 2.

Thankefulnesse standing,

1 In yeelding a comfort to them by their honest and good carriage. Pro.10.1.& 15.20.

2 In succouring and releeuing them in case of want. Pro.23.15.16 Gen.47.12. Rut.2.18.

3 In praying for them. 1. Tim. 1.2.

4 In comforting them as they are able in time of their sickenesse,

Gen. 48. 1. Gen. 25. 9. Gen. 35. 29. Gen 50. 12. 13

and in committing their bodies to the graue being dead, after an honest and seemely manner.

Parents.

The due respect and due carriage of parents towards their children, stands in bringing vp their children, and in a wise disposing of them being brought vp.

And touching education, they are to be carefull that their children may liue; expressing that care,

Mat. 7. 9 10. 1. Tim. 5. 8. 10

1 In yeelding to them (according to their abilitie) such competent food and cloathing, and other necessaries, as be fit for them, & agreeable to their age.

1. King. 21. 3. Pro. 19. 4. 2. Cor. 12. 14.

2 As God giueth them abilitie, by diligence in their callings, and a carefull vse of all good and lawfull meanes, and a wise ordering of their expences, in prouiding and laying vp some thing for the maintenance of their children in time to come; so

as

as they pinch not themselues in things necessarie, nor neglect the doing of that good they are bound to do, to the *Church*, *Common-wealth or poore*; and wisely ordering and disposing of things prouided for the good of their children, by

Disposing them by wil, or otherwise as shall be thought fit, in their life time. Gen.25.5.6. Isai.38.1. Num.28.7.8.

And that children may liue wel, expressing that care,

1 In being carefull that their children newly borne may with all conuenient speed and in due order be admitted into the true visible *Church* of God by Baptisme, and haue fit names giuen to them. Gen.21.3.4. Luk.1.59.60.61. Luk.2.21.

2 Not onely in teaching them ciuilitie and good manners, and in trayning them vp in learning and humane knowledge, and humane affaires, Deut.4.10. Deut.6.7.20.21. Deut.11.19.

Pro.22.6. Ephes.6.4. 2.Tim.3.15. affaires, but instructing them also in Religion, and endeuouring to sow the seeds of godlines in their hearts, so soone as they are able to speake and come to the vse of reason and vnderstanding, and endeauouring that as they grow in yeares, so they may grow and increase in knowledge.

3 In checking and rebuking them when they do offend and do amisse, & in words reprouing them discreetly, if that wil serue the turne; if not, in giuing them seasonable, due and moderate correction. 1.King.1.6. Pro.13.24. Pro.19.18. Pro.23.13.14. Heb.12.7.9.

4 In praying for their good, and for the blessing of God on their bodies and on their soules. Gen.28.1. Gen.48.15.16 1.Chron.29.19. Iob.1.5.

In a wise disposing of them being brought vp, standing, 2.Sam.12.16.

1 In the choice of a fit and lawfull calling, and course of life for them. Gen.4.2. Gen.46.34. Gen.47.3.

2 Know-

2 Knowing them to be marriage- Gen.21.21.
able, and not to haue the gift of con- Gen.24 3.4.
tinencie, in vsing their best endeuor Gen.28.1.2.
to prouide fit matches for them in Gen.38.6.
time, or at least aduising them there- Ierem.29.6.
unto by themselues or by their 1.Cor.7.36.
friends, and therein to haue a speci- Pro.31.30.
all respect to wisedome and pietie. Eccles 7.13.

The due respect and due carriage of the wife towards her husband, standeth in yeelding to him *subiection, loyaltie*, and *faithfull loue, helpe* and *comfort*.

1 *Subiection* (namely) an humble ready and willing yeelding and sub- Gen.3.16.
mitting of her selfe to the gouern- Rom 7.2.
ment of her husband, standing in Ephes.5.22.
yeelding to him reuerence inward 23.24.
and outward, and obedience. Colos.3.18.

1 Inward reuerence (namely) in carrying in her minde a reuerent o- Ephes.5.23.
pinion & estimation of him, think- 1.Pet.3.2.
ing reuerently of him, and carrying

in

in her heart a reuerent awe and feare to offend him in any thing, acknowledging him as her head, though he be neuer so poore or meane in the world.

2 Outward reuerence, (namely) a manifestation of her inward reuerence, by outward meekenesse and lowlinesse, expressed in her speech; giuing him reuerent titles & terms, and in her countenance, and in all her behauiour towards him.

Gen 18.12. 1.Pet.3.6. 1.Tim.2.6.10 11.12.

Obedience, willingly yeelding her selfe to be commanded, gouerned and directed by him in all things honest and lawfull, though they be neuer so crosse and contrarie to her owne minde; according to her abilitie doing what he giues in charge to be done, and forbearing to do that which he forbids.

Gen.12.5. Gen.13.1. Gen.31.4.to 17. 2 King.4.22. 1.Pet.3.6.

2 Loyaltie, and faithfull loue, (namely) a constant keeping of the mar-

marriage couenant made with him, and a constant yeelding to him, all duties of loue that concerne her, so long as they liue together, with a desire to giue him all holy contentment; expressing that Pro.2.17. Pro.31.12. Rom.7.2. Tit.2.4.

1 In her chastity, being chast and faithfull to him both in her mind and body, and keeping her selfe to him onely. Pro.31.11. Tit.2.5. 1.Tim.3.11.

2 In her secresie, keeping secret his honest intents, sayings and doings, which he would not haue discouered; and hiding and couering his faults from all, sauing those who may helpe to better him; and to pray to God for his amendment. Pro.11.13. Pro.12.4. Pro.31.11.

3 Helpe and comfort, and that

1 In respect of his body, according to her ability vsing her best endeauour to preserue his body in health; and if it be sicke, to tender it and to looke to it, with all carefulnesse Gen.2.18. 1.Cor.11.9.

neſſe and diligence.

2 In reſpect of his outward eſtate, (as much as concernes her in her place) helping him in the gouernment of the family, and as the Lord makes her able; being prouident for his eſtate by exerciſing her ſelfe in ſome profitable employment, by appointing her maydes their worke, and ouerſeeing them therein, and by wiſe ordering of her children and ſeruants, inſtructing them and admoniſhing them as occaſion is offered.

Gen.27.9. Pro.31.15.23. Eccleſ.4 9.10. 1.Tim.5.14. Pro.31.13. to 29.

3 In reſpect of his ſoule, vſing her beſt endeuour to refreſh his heart with comfort in time of heauineſſe and ſorrow, and to ſtir him vp, and to helpe him forward in good duties, & to ioyne with him in the performance of them, and to pray for the good of his body and the good of his ſoule.

Iob.19.17. 2.King.4 9.10 1.Tim.2.12.

The

The due respect and due carriage of the husband towards his wife, standeth in a wise and right vsage of his power and authoritie ouer his wife, in tender loue to her, and in giuing honour to her. Husbands dutie.

1 In a wise and right vsage of his power and authority ouer his wife, and that, standing

1 In vsing it so as he maintaine his preheminence & superiority in all things, carrying himselfe as head and gouernor ouer his wife. Gen.3.16. Ephes.5.23. 1.Cor.11.13.

2 In vsing it not as a tyrant ouer her after his owne lust and pleasure, but so as may be for her good in all things, and so as his gouernment be void of rigour and bitternesse, Coloss.3.19. Pro.2.17. Ephes.5.23. Gen.2.22. 1.Pet.3.7.

In tender loue to her, standing in cleauing to her as one with himselfe by the bond of mariage, in true loue and affection of his heart, in Gen.2.24. Mat.19.5.6.

speciall

Mar.10.7.8. ſpeciall manner expreſſing that loue and affection to her, in loue to her body, and in loue to her ſoule.

In loue to her body, expreſſing that,

Gen.24.67. Pro.5.19.20. Malac.2.14.15 1 In contenting himſelfe with the loue of his owne wife only, and keeping himſelfe to her alone, both in his minde and body; manifeſting that,

By being willing to haue his abode with her as much as may be, and his calling will ſuffer him; and by liuing cheerefully with her, letting her haue all comfortable familiarity with him.

1.Pet.3.7. Gen.29.8.9. Iſai.62.5. Pro.5.18.19.

2 In regarding carefully the good of the body of his wife, as he regards the good of his owne body; manifeſting that,

2.Sam.12.3. Epheſ.5.28. 29.

By prouiding as God makes him able, all things needfull and fitting for her maintenance, according to his

Gen.30.30. Exod.31.10. Pro.27.27.

his place and calling, both for the time of his life, and after his death, if he die before her; and ordering all things to the best, and by protecting her as much as he is able from all iniuries both at home and abroad. 1. Tim. 5. 8. Gen. 28. 16.

2 In loue to her soule, dwelling with her as a man of knowledge, being carefull, and vsing his best endeuour in wisedome and discretion to do good to her soule manifesting that, 1. Pet. 3. 7. Ephes. 5. 25. 26 27 1 Cor. 7 16. Pro. 2. 17.

1 In going before her in good example.

2 In vsing his best endeuour either to plant good things, or to increase them being already implanted in her soule, by teaching and instructing her, by giuing her good counsell, by encouraging and comforting her, and by praying for her; and likewise in vsing his best endeuour to amend and cure the things 1. Cor. 14. 35. 1. Sam. 1. 3. 2. Sam. 12. 24. Gen. 25. 2. Gen. 30. 2.

2.Sam.6.21. Iob.2.10. that are amiſſe in her, & to reclaime her when ſhe doth offend in word or deed, the offence being ſuch as lieth in his power to amend, by ſeaſonable and louing admonition or reproofe, as occaſion is offered.

In giuing honour to her, ſtanding,

1 In making account of her as his companiõ & yoake-fellow, & fellow helper, allowing her to helpe him in the gouernment of the family; and leauing her (ſhe being able and faithfull) in ſome houſhold matters, to her owne will and to her owne indgment and diſcretion; & maintayning her authoritie and honour amongſt children, ſeruants, and others in the houſe.

Gen.2.18.19. Pro.31.27. 1.Tim.5.14.

2 In a wiſe and patient ſuffering and bearing with her naturall infirmities, ſo farre forth as they are diſpleaſing to him.

Rom.15.1. Gal.6.2. 1.Pet.3.7.

3 In

3 In ſuffering himſelfe ſometimes to be admoniſhed or aduiſed by his wife. Gen.21.12. 1. Sam.2.23.

The dutie of ſeruants. Seruants.

The due reſpect and due carriage of ſeruants towards their maiſters, ſtandeth in yeelding to them, *Reuerence, ſubiection, faithfulneſſe,* and *thankefulneſſe.*

1 *Reuerence*, inward and outward.

1 Inward reuerence, (namely this) in thinking & eſteeming reuerently of them, and carrying in their hearts a reuerent awe and feare of them, diſcerning Gods Image in them, and that they ſtand in *Chriſt* his ſtead vnto them, in regard of their power and authoritie ouer them as they be their maiſters, be they neuer ſo poore or meane in the world. Malac.1.6. Ephes 6.5.6.7 Coloſſ 3.22. 23.24. 1.Pet.2.18.

2 Outward reuerence (namely) a manifeſtation of their inward reuerence,

2.King.5.13. 25. Pro.28.18. Act.10.7. uerence, by their reuerent behauiour towardes them, both in word and deed; as by giuing them reuerēt titles, by bowing to them, rising vp before them, vnbaring the head, and such like.

2 Subiection (namely) an humble, ready, and willing submitting of themselues to the exercise and practise of that authority and power that their maisters haue ouer them, standing in yeelding obedience to the voice and will of their maisters; and that standing,

Tit.2.9. 1.Pet.2.18. Ephes.6.5. Colos.3.22.

1 In ready and cheerfull yeelding (so farre as they are able) to those things which their maisters teach them, or counsell them, whether they be things that pertaine to their honest and lawfull callings and be their ordinarie workes, or they be duties of pietie and religion: and a ready and cheerful doing as they are able

Gen.24.2.3.4 9.10. 2.Sam.7.8. Luke 7.8. Luke. 17.7.8. 9.

able, of things commanded by their maisters, being things fitting & honest & lawful, though they be neuer so base, and neuer so laborious and painfull.

2 In a meek and patient bearing of that checke, rebuke or correction that is layd on them by their maisters, yea though the correction be without iust cause, or vnreasonable, and more then it ought to be. Cen. 16.6.8.9. 1.Pet.2.18.20 Tit.2 9.

3 Faithfulnesse (namely) a yeelding of sincere and single hearted seruice to their maisters, and doing their best endeuour in euery thing, to answer that trust that their maisters do repose in them; expressing that, Colos. 3.22. 23. Tit.2.10.

1 In diligence and painefulnesse, in being diligent in doing that busines they are set about by their masters, & doing it with the vttermost strength of their minds and bodies, Ephes.6.5.6. Col.3.22.23. Gen 24 33. Gen.31.40.

or both, according to the qualitie of the busineſſe, and that as well in the abſence as in the preſence of their maiſters.

2 In truſtie ſeruice, in a care of their maiſters good and profite and lawfull aduantage at all times; being as carefull and thriftie for their maiſters and their families, as they would be for themſelues, and their owne families.

Mat. 25. 19. to 29. Tit. 2. 10. Gen 31. 38. 39 Gen. 39. 6. 7.

3 In ſecreſie and care of their maiſters good name, keeping ſecret their honeſt, intents ſayings and doings, which they would not haue diſcouered; and as much as may be, hiding and couering their wants and infirmities, and not blazing them abroad.

2. Sam. 16. 3. 2. King. 6. 11. Micah 7. 5. 6.

4 Thankfulneſſe, (namely) not onely an acknowledgment in word of their maiſters care ouer them for their good, and of the good they receiue

receiue from them, their maister being carefull to do them good; but a care and endeuour also in seruants (so farre as they are able) to answer that care of their maisters and that good they receiue from them, by doing good to them againe; standing,

1 In yeelding comfort and in bringing credite to them, by their honest and religious good behauiour and carriage. Gen.39.8 9. Psal. 101.6.7. Pro.14.35.

2 In praying for their maisters, and for direction and good successe in their businesse. 1.Tim.2 1. Gen.24.12.

3 In praysing God for their good gifts, & for their care they take with them for their good, and for the good successe they find in their workes and businesses. 1.Tim.2.12. Gen.24.27.

The due respect and due carriage of maisters towards their seruants standeth in two things: Maisters.

1 In a wiſe and right vſage and exerciſe of their power and authoritie ouer their ſeruants.

2 In being helpfull vnto them for their good.

1 A wiſe and right vſage and exerciſe of their power and authority ouer their ſeruants, ſtandeth

1 In dealing iuſtly with them.

Coloſſ.4.1. 2 In doing that which is equall and conſcionable to them, Coloſſ. 4. 1.

In dealing iuſtly with them, and that,

Leuit.25.46. Pro.12.10. 1 In requiring of them not onely things lawfull and poſſible, but things alſo proportionable to their abilitie and ſtrength.

Deut.24.14.15 Pro. 31.15. & 21. Mat.10.10. Leuit.19.13. Iam.5.4. 2 In yeelding to them meate, drinke, and apparel, fitting for them in regard of their ſeruice, and in regard of their order and degree, and their qualitie and condition in the family;

family; or competent wages to prouide the same, being carefull that they haue their meate and drinke, and their whole wages in due season.

3 In yeelding to them iust censure and correction for their faults, not censuring or correcting them, without iust cause or excessiuly, but wisely and discreetly, admonishing, checking and rebuking them when they do amisse, with wordes, if that will serue the turne; if not, giuing them seasonable, due and moderate correction. Pro.19.29. Pro.29.19. Exod.21.20.

2 In doing that which is equall and conscionable to them, and that

1 In yeelding to them moderate rest from their labours, and lawfull and seasonable recreation, without which they cannot continue with any cheerfulnesse in their callings; and especially allowing them liber- Exod.23.12. Deut.5.14. Pro.12.10.

tie

tie to ſanctifie the Sabbath both in publike and priuate.

2 In being carefull for their ſeruants when they fall ſicke in their ſeruice, prouiding according to their abilitie, things needfull for them in time of their ſickneſſe.

Mat.8.5.6.
1.Sam.30.13.

3 In yeelding to them according to their ability, ſome further recompence ouer and aboue their wages when they depart from them, according to the good and faithfull ſeruice they haue done them, and according to the time they haue bene with them.

Deut.15.13.14

2 In being helpefull to them for their good, and that in reſpect of their calling and religion.

1 In reſpect of their calling, (namely) in ſeeing them follow the workes of their calling, ouer-ſeeing them in their workes, and directing them in the doing of them, not only

Pro.29.21.
Exod.35.34.
Pro.31.27.

ly so as may be for their owne present good and lawfull benefite, but so also as may be for the good of their seruants in time to come; teaching them wherein they are vnskilful and need teaching, especially in their trade and mysterie, faithfully opening that to them, and so as they may best and most easily learne it.

2 In respect of religion, and that first in being carefull that their seruants keepe an holy rest to God on the Sabath, endeuoring to fit them for publike exercises, and bringing them to the publike assemblies in due time, & looking that there they behaue themselues religiously the whole time; and after the publike exercises are ended, taking account of that which they haue heard, that they may profite in knowledge and holy obedience. Exod.20.10. Psal.42.4. Act.10.24.33.

Second-

Gen.18.19. Deut.6.7. Iosh.24.15. Ierem. 10.25.

Secondly, in instructing them carefully and diligently in priuate, in the holy Scriptures and in the grounds of religion, that they may grow in knowledge, and may reape benefite by the publike Ministerie of the word; and in praying with them and for them, that the Lord would bestow on them all needfull graces.

The People or Flocke.

The due respect and due carriage of the people or flocke towards their Minister or Pastor, stands in yeelding to them, *reuerence*, *submission*, *assistance* and *thankefulnesse*.

1. King.17.18. 2. King.4.16. 1. Cor.4.1. 2. Cor.5.20. 1. Thess.2.13. Tit.1.7.

1 Reuerence, (namely) hauing him in reuerent account and estimation, esteeming of him reuerently in their hearts, and expressing their reuerent estimation of him both in word and deed; and especially in hearing him teach the truth of God with reuerence, euen as a messenger

sent

sent to them of God, and as standing in *Christ* his stead, and as Gods steward and disposer of his secrets to them, be he neuer so weake or poore.

2 Submission, willingly yeelding themselues to be taught and guided by him, hearing and knowing his voice, and obeying his doctrine truly deliuered to them out of the word of God, and following him as the sheepe of *Christ* in his holy doctrine and conuersation. Exod. 24.3.7. Ioh. 10. 2.3.4. 5.27. Heb. 13.17.

3 Assistance, and that two wayes.

1 Assisting him by their power, and according to their abilitie, standing for his defence against the wrongs and iniuries that are offered and done to him, by il disposed persons. Ierem. 38.7. 8.9. Rom. 16.4. 2. Tim. 4.16.

2 Assisting him by their prayers, praying for him that the Lord would giue him both abilitie and libertie

Rom. 15.30. 31. Ephes.6.19. Coloss.4.3.4. 2.Thess 3.1.2. Philem.v. 22. Heb.13.18. libertie to execute and fulfill his ministeriall office; and that he would giue him strength, courage and power to stand against men and diuels, that seeke by force and subtiltie to discourage him and either to driue him away, or to hold him backe from the faithfull discharge of his dutie.

4 Thankefulnesse not onely acknowledging in word their Ministers care ouer them, and his paines taken with them for their good, he being wel qualified, and being faithfull and carefull and taking paines with them as he ought for their good; but a care and an endeuour also in the people, so far as they are able, to answer that care and that paines of their Minister & the good they do or may receiue from him, by doing good to him againe; that standing

1 In reioycing in him, and giuing thankes to God for him, prayſing God for his good gifts, and for his faithfull care ouer them, and paines taken with them for their good. Iſai. 52. 7. Philip. 2. 29. *1. Tim. 5. 17. 18.

2 In yeelding him *double honour, that is, both ſingular loue for his workes ſake, and alſo ſufficient maintenance both in regard of his perſon and calling. Deut. 19. 12. Galat. 4. 15. 1. Theſſ. 5. 12. 13. 1. Cor. 9. 7. to 15. Galat. 6. 6.

The due reſpect & due carriage of the Miniſter or Paſtor towards his people or flocke, ſtands in watching carefully & faithfully ouer his people, diligently ouerſeeing them, and carefully endeuouring to do good to their ſoules, both to gaine & call them to God that are not called, and alſo to preſerue and keepe them in *Chriſt* that are called; expreſſing that, The Miniſter or Paſtors dutie. Ezech 13. 17. Ezech. 33. 7. Iob 33. 23. 24. Act. 20. 28 31. Heb 13. 17. 1. Pet 5 2.

1. In vſing and applying his gifts for the beſt good of their ſoules.

2 In

2 In going wisely in and out before them, in vsing and applying his giftes for the best good of their soules; and that

1 By diligent and faithfull preaching the pure word of God to them, in season and out of season, for the best good of their soules; and that

Ierem.3.15. 1.Cor.9.16. 2.Tim.4.2.

By opening to his people the will of God reuealed in his word, faithfully and truly expounding that to them that they may vnderstand it, and deliuering vnto them sound and wholesome doctrine, and that in plainnesse and power, to their capacitie and conscience: and by making right vse and application of it to them, giuing euery one his portion as need shall require and as iust occasion is offered; instructing the ignorant, and endeuoring to build vp his people further in knowledge of the truth of God, refuting errors, that

Nehem.8.8. Ierem.23.16. 28. Ezech.13.3. to 10. 1.Cor.2.4. Tit.1.9. 2.Tim.2.15. Heb.5.12. 2.Tim.2.25. 2.Tim.4.2. Tit.1.9.10. 11.13. Act.18.28.

that either the whole flocke or any of them are tainted withall, or may fall into; exhorting & ſtirring them vp to pietie and all good duties, admoniſhing them that are vnruly, and wiſely rebuking and reprouing them for their ſinnes, and that with meekeneſſe or ſharpeneſſe as occaſion is offered; ſtrengthening the weake, and comforting ſuch as ſtand in need of comfort, and are iuſtly to be comforted.

Isai 58.1.
Tit 2.1. 6.15.
Ierem. 23.4. 17.
Ezech. 13.10. 11.16 22.
1.Cor.14.3.

2 By a wiſe and right diſpenſing of the Sacraments to them, and alſo by praying for them, & prayſing God on their behalfe, examining them, how fit they be to partake in the holy things of God, and inſtructing them, & endeuoring to make them fit to partake in them to their comfort, and praying for their ſpirituall good, and prayſing God for the ſpirituall good that is beſtowed

1 Cor.4.1.2.
Mat.24.45
Pro 27.23
Phil p.2.19
1.Sam.12.23
Philip.1.9.
Coloſſ.1.3.9.
1.Theſſ.1.2.
1.Theſſ.3.13
2.Theſſ.1.3.11

on them.

3 In going wisely in and out before them, that is, going before them in all holy example and being a patterne of holy life to them; and that,

Exod. 28. 30. Philip. 4. 9. 1. Tim. 4. 12.

Both in doing good things, and in the practise of euery good worke. And also in suffering.

Mat. 5. 14. 15. 16. Tit. 2. 7. 2. Tim. 2. 3.

The due respect and due carriage of the subiects towards their Magistrates, standeth in yeelding to them *reuerence*, *submission*, *fidelitie*, and *thankefulnesse*.

1. Tim. 3. 4. 5. 7. 1. Cor. 9. 19. to 25.

Subiects.

Reuerence both inward and outward.

1 Inward reuerence, (namely) thinking and esteeming reuerently of them; and carrying in their hearts a reuerent awe and feare of them, acknowledging Gods image in them, and that they haue their authority from God, and are ordained of

Psal. 82. 1. 6. Eccles. 10. 20. Rom. 13. 1. 7.

of God, and are his deputies, and ſtand in his ſtead as they be Magiſtrates.

2 Outward reuerence, (namely) a declaration of their inward reuerence, expreſſing their outward reuerent behauiour towards them, both in word and deed, by giuing them titles of honor and reuerence due to them, by bowing to them, by ſtanding bare in their preſence, by keeping ſilence in Courts of iudgement till they be called to ſpeake. 2.Sam. 15.21. Dan.4.16. Act.26.25. Iude epiſt v.8. 2.Sam. 9.6.8. 1.King 2.23. 2.King.3.14. Act.24 10.

Submiſſion, (namely) an humble ready and willing ſubmitting of themſelues to the exerciſe and practiſe of that authority and power that their Magiſtrates haue ouer them, ſtanding in yeelding obedience to them; expreſſing that 1.Pet.2.23. Tit.3.1.

1 In yeelding willingly and readily ſo farre forth as they are able, to thoſe things that their Magi- Ioſh.1.16.17. 1.Sam.16.19. 20.

2.Sam.15.14. 15. 1.King.2.25. 2.King 10.25. strates do command, keeping and performing according to their ability, the expresse commandement of their Magistrates, in all things honest and lawfull.

2 In a quiet and patient bearing 2.Sam.19.27. 28. Pro.24.21.22. Act.25.11. Rom.13.4. of the censures and punishments that their Magistrates lay on them for their offences in breaking their good and wholsome lawes, though it be to the losse of their liues.

3 Fidelity, (namely) a loyall and 1.Sam.22.14. 2.Sam.20.2. sound hearted loue to them, constantly cleauing to them, and not shrinking from them when they haue need of them, nor deceiuing them at any time, nor in any thing wherein they ought to be faithfull.

Expressing that:

1 In a tender care of their honour 1.Sam.19.24. 5. and dignitie, endeuouring as much as they are able, within compasse of

of their place and calling, to keepe their Magiſtrates from doing any thing that may blemiſh them in their place and office: as being ſuch as may ſpeake to them, by ſpeaking plainly vnto them, yet reuerently and dutifully; and by diſſwading them as much as they may, from that which is amiſſe, when they ſee they are about to do any euill, and not flattering and ſoothing them vp in any euill courſe. 2.Sam.24.3. Ierem.36.25.

2 In ſtanding as much as they are able for the defence of their life and ſtate, eſpecially in defending to their vttermoſt power the life of their Prince and ſupreame Magiſtrate, though it be to the loſſe of their owne liues. 2.Sam.15.21. 2.Sam.18.3. 2.Sam.21.17.

3 In keeping ſecret their honeſt intents, ſayings and doings, which they would not haue diſcouered; and in diſcouering of treaſons, 2.King.6.11. 2.Sam.17.15. 16. Heſt.2.21.22.

conſpiracies, practiſes and dangers, intended againſt their liues and perſons, and eſpecially againſt the life and perſon of their Prince and ſupreame Magiſtrate.

3 Thankefulneſſe, not onely acknowledging in word, their care ouer them for their good, and the benefites they enioy vnder their wiſe and good gouernment (their Magiſtrates being carefull as they ought to be for their good,) but a care and an endeuour alſo in ſubiects ſo farre as they are able, to anſwer that care and good they do or may receiue by their good gouernment, by doing good to them againe.

And that,

1 In yeelding to them outward helpe and ſupport willingly and cheerfully, paying to them ſubſidies, taxes and other payments neceſſary

Mat. 22. 21. Rom. 13. 6. 7.

ceſſarie for the maintenance of their eſtate, eſpecially the eſtate of the Prince, both in time of peace and in time of warre.

2 In praying for them, eſpecially for their Prince and ſupreame Magiſtrate, for his perſon, ſtate, and happie gouernment. 1. King. 1. 39. Ierem. 29 7. 1. Tim. 2. 1. 2.

3 In praiſing God for their good gifts, the right vſe of their authority, and the bleſſing of God on their publicke actions that concerne the common good, the good of their ſubiects, both in peace and in warre. Pſal. 21. 1. Tim. 2. 1. 2.

The due reſpect and due carriage of the Magiſtrate towards his ſubiects, ſtands in a wiſe and right vſage of his good gifts, and of his power and authority ouer his ſubiects, in vſing and applying his gifts and authority in that place and office he holdeth in the commonwealth, for the beſt good of his ſub- Magiſtrates. Iſai. 49. 23. Rom. 13. 4. 2. Tim. 2. 1. 2.

iects and of the common wealth; and that,

By a carefull promoting and aduancing of true religion and the pure worship of God, and by discountenancing and defacing of all vngodlinesse, and all false and idolatrous worship, according to his place and power: the chiefe Magistrate according to his place and power, and the inferiour Magistrate according to his. As the chiefe Magistrate is to do it:

2 King 18.4. 2.King 13.3. to 11. 2 Chron 17.6 2.Chro.34.31 1.Tim.2.2.

1 In his owne person, (namely) by taking knowledge of true religion himselfe, and by imbracing it and practising it in his owne person.

Deut.17.18.19 2.Sam.6.14. 2.Chron.19.3

2 In those that be vnder him: and that,

1 By making and establishing in his kingdome, such good and wholsome lawes and orders, as serue to maintaine

1.Chron.23.

maintaine and vphold the truth of religion, and to inhibite and to put downe all false religion, and to keep out of his kingdome and dominion all confused mixture of religion, and by seeing those lawes and orders duly executed. 2.Chron.25.1. to 9. Iudge 17.6.

2 By prouiding as much as he may, that his subiects may be taught the truth of religion, and instructed in the wayes of God, to that end planting and maintaining schooles of good learning and Vniuersities in his dominions; and looking that able and sufficient Pastors be set ouer the seuerall Churches in his kingdome. 2.King 9.1. 2.King.22.14 Isai.49.23. 2.Chron 19.8 9. 2.Chron.31.2.

3 By taking order that Pastors & teachers do their dutie in preaching true and sound doctrine, and in other holy administrations; countenancing the good and faithfull, and discountenancing the careless and negli- 2.King. 23.4. 2.Chron.29.4 5.11.

1. King. 2.26. 27.35. Exod.22.20. Leuit.24.6. negligent; and remouing ſuch as be erroneous and ſcandalous, and deſerue to be remoued; and by taking order that the people yeeld themſelues to be taught and guided by their Paſtors, for the good of their ſoules; and that heretickes, idolaters, and blaſphemers, be puniſhed according to their offences.

The inferiour Magiſtrate is to do it,

1 In his owne perſon, by taking notice of true religion himſelfe, and by embracing it, and practiſing it in his owne perſon according to his place and calling.

Pſal.2.10.11.12. Pſal.148.11.

2 As much as he may, in all thoſe that be vnder his power and authoritie; and that,

1 By a diligent and carefull ouerſeeing of his vnder officers (he being one that hath officers vnder him,) and by looking to them that they

they performe their duty in promoting true religion and the pure worship of God; & in discountenancing the contrarie, so farre as concernes them in their places and offices, encouraging the good and faithful, & discountenancing, reprouing and censuring those that be careleſſe and negligent, according to their faults and offences. Nehem. 13. 10 11. Nehem. 13. 17 25 28.

2 By executing duly and impartially those good lawes and orders, that are eſtabliſhed for the maintenãce of true religiõ & the pure worſhip of God, to his vttermoſt power & ſo far as concerns him in his place and office, to the countenancing of good cauſes of religion and religious perſons, whether Miniſters or others; and to the diſcountenancing and repreſſing of bad and wicked cauſes and perſons, as heretickes, idolaters, and ſuch like. Iſai. 22. 22. 22. Ierem. 38. 4. 6. Mica. 3. 2. Rom. 13. 3. 4.

2 By

2 By a carefull prouiding for the peace and safety, and quietnesse and outward welfare of his subiects, according to his place and power; the chiefe Magistrate according to his place and power, the inferior Magistrate according to his, as the chiefe Magistrate is to do it by vsing his power.

Rom. 13. 4. 1. Tim. 2. 2.

1 For the establishing of peace and quietnes amongst his subiects; and that,

Isai. 10 1. 2.

1 By making such good and wholesome lawes in his kingdome, as serue to settle vnity and concord, and equitie and iustice amongst his subiects, and by seeing those lawes duely executed, that euery one of his subiects may (as much as is possible) haue his right, and that which in equitie and conscience belongs to him; and that none of them be any way, in body, goods

Psal. 122. 3.

or

or name wronged or oppreſſed. Exod.18.21.

2 By a wiſe and carefull choice of his vnder gouernors, both in time of peace and in time of warre, that they be qualified as they ought to be, that they be men of courage, fearing God, dealing truly, and hating couetouſneſſe. 22. 2.Sam.8.15. 16.&c. 2.Chron.19. 5.6.7.11. 1.King.1.52. Pro.16.14.15.

3 By pulling down the wicked & enemies of peace, and by maintaining and defending the quiet, and peaceable, and innocent, that ſeeke to him for ſuccour and reliefe. Pro.20.26. Rom.13.4.

2 And for the keeping and maintaining of peace and quietnes, and for the preſeruing of the outward welfare of his ſubiects; & that,

1 By requiring onely ſo much outward helpe and ſupport from them as is meete and neceſſary for the maintenance of his eſtate, either in time of peace or warre, not oppreſſing them with exactions and grieuances. 1.Sam.8.11. 12.&c. 1.King.12.14.

2 By

1.King.5.4.5.6. 2 By making lawfull leagues of friendſhip and peace with his neighbour Princes and Gouernours.

Iudg.4.14. 2.Sam,20.6.7 2.King.18.7.8 3 By ſtanding for the liberty of his kingdome and ſubiects if need be, by force of armes, by fighting for it, either for the defending of it againſt the ſeditious and rebellious within his kingdome and dominions, or againſt the common and forreine enemies of it, or for the recouering of it againe being loſt.

The inferiour Magiſtrate is to do it,

1 By a carefull and diligent ouerſeeing of his vnder officers (he being ſuch a one as hath officers vnder him) looking to them that they performe the duty that concernes them, touching the peace, and ſafety, and quietneſſe, and outward wel-

Nehem.5.1.2.3.4.&c.

welfare of men where they haue to do; that they deale iuſtly, and truly, and equally betweene man and man, and that they wrong no man in any cauſe or matter which they haue to deale withall: encouraging the good and faithfull, and diſcountenancing, reproouing, and cenſuring ſuch as be careleſſe and faulty, according to their offences.

2 By acquainting himſelfe with the good lawes and cuſtomes of the land and kingdome where he holds his office, and by being skilfull in all thoſe cauſes that ſhall come before him, that he may wiſely rule and gouerne all ſorts of men that he hath to deale withall, and may wiſely apply his knowledge to euery particular occaſion. Deut.1.13.15. Num.11.16. Act.24.10.

3 By admitting willingly all iuſt complaints, and taking notice of all aggreeuances that are brought before

fore him, throughly examining
2.Sam.15.3.4. them by all due circumstances, and
Pro.18.17. hauing so examined them, by put-
Leuit.19.15. ting difference betweene good and
Deut.1.16.17. bad causes and persons, and deci-
Deut.16.18. 19. ding those causes so examined, vn-
Iudg.19.30. corruptly, giuing iust iudgement
1.Sam.8.3. without partialitie or respect of per-
Pro.17.23. sons, and without receiuing of
Isai.1.23. bribes and gifts to peruert iudge-
Hos.4.18. ment.
Iosh.7.24.
Rom.13.4.

4 By seeing or taking order, that due and seasonable execution be done on offenders and malefactors, according to the iudgement and sentence passed on them, Iosh.7.24. Rom.13.4.

3 By a carefull procuring of ciuill honestie, good manners, and good order amongst his subiects, according to his place & power, the
1.Tim.2.2. chiefe Magistrate according to his place and power, and the inferiour Magi-

Magiſtrate according vnto his, as the chiefe Magiſtrate is to do it, thus:

By making ſuch good lawes and orders in his kingdome, as ſerue to maintaine ciuil honeſty, good manners, and good order among his ſubiects; and to inhibite and to put downe all things that are thereunto contrarie, and by ſeeing thoſe lawes and orders duly executed, looking to it as much as is poſſible, that his ſubiects walke orderly, being euery one imployed according to his abilitie in ſome honeſt and lawfull calling; and that al lewd perſons and practiſes, and all occaſions of luſt and vnthirftineſſe be remoued, as ſtewes, houſes of filthineſſe, houſes of gaming, and ſuch like.

Rom. 12. 17. Philip. 4. 8. Eccle. 5. 8.

1. King. 15. 12.

The inferiour Magiſtrate is to do it,

By executing duly and impar-

tially, both by himself, and by such as be in office vnder him, the good lawes and orders made for the maintaining of ciuill honesty, and for the inhibiting & putting downe of those things that are thereunto contrarie: standing

1 In setting such poore persons as be lustie and strong, to work, and not suffering them to be idle, and to make begging and wandring their trade of life; but punishing them according to law, if they be found rouing and wandring: and in seeing that no maintenance or allowance be giuen to such without punishment, vnlesse they will settle themselues to some honest labour and imployment.

2. Thess. 3. 10. 11. 12. Iob. 30. 5. 6. 7. 8.

2 In taking order that such poore persons as be aged or weake, or be blinde or lame, and not able to labour; or such as haue strength of bo-

Deut 15. 7 8. 9 10. 11. 12. Iob. 29. 13. 14. 15. 16.

dy,

dy, and vse it carefully and conscionably, & yet cannot earne so much as to maintaine themselues and their families, be in some competent sort helped and relieued, that they be not constrained to begge their bread.

3 In seeing, as much as possibly he may, all lewde practises, and all occasions of filthinesse and vnthriftines be remoued, as stewes, houses of filthinesse, houses of gaming, &c. Leuit. 18. 24. 25. 27. 8. Deut. 23. 17. 1. Sam. 2. 22.

The due respect and due carriage of persons yonger in yeares, towards those that are more ancient in regard of their yeares, standeth in yeelding to them Persons yonger in yeares.

1 Reuerence both in heart, word, and deed, esteeming reuerently of them in regard of their age, as a print of Gods eternitie, and shewing forth their reuerent opinion of Leuit. 19. 32. Iob. 30. 1. Isai. 3. 5.

1.Tim. 5.1.2. them, by giuing them titles of reuerence due to them in their place, and by giuing them the vpper hand, by bowing to them, by rising vp before them, and the like.

2 Modest behauiour towards

Iob 32.4.6.10 16.17. Tit.2.6. 1.Pet.5.5. them, not presuming to speake before them in matters of weight, but keeping silence till they haue spokē.

Persons more Ancient. The due respect and due carriage of persons more ancient towards those that are yonger in yeares, standeth in yeelding to them,

Iob 32.7.9. 1.King.12.6. 7.8. Tit.2 4. 1 Good aduice, counsell and direction as occasion is offered, wisely aduising, counselling and directing them in good things.

2 Good example, giuing them good example, and going before them in a wise, sober, graue and holy conuersation.

Pro.16.31. Isai 62.20. Tit.2.2.3.

Those that want gifts. The due respect and due carriage of those that want good gifts, or are inferi-

inferiour to others in gifts, towards those that haue good gifts, standeth in yeelding to them,

1 An acknowledgement of their good gifts, and a reuerent regard of them for the same, according to the measure of their good gifts, and according to the excellencie and kind of them; more reuerently respecting those that haue good gifts of minde & graces of Gods Spirit, then those that haue onely good gifts of body, or outward good gifts, though they are also to be respected in regard of those good gifts. Gen.41.38.39 Dan.4.6. Mat 3.11. 2.Pet.3.15.

2 Imitation of their good gifts, and making a good vse of them to themselues, imitating the vertues and graces that are in others, and labouring for them in themselues. 1.Sam.9.9. Iob 4. 19.20. to 27. Philip.4.9.

The due respect and due carriage of those that haue good gifts of minde or body, or outward good gifts. Those that haue good

gifts, towards those that want those good gifts, or are inferiour to them in gifts, standeth

In vsing those good gifts to the glory of God, and to the greatest good of those that want them; not lifting vp themselues aboue their brethren, but bending downe, and applying their gifts for the best good of others.

Rom.14 7. Rom.15.1. 1.Cor.12.7.

The due respect and due carriage of those that do or may receiue benefit from others, toward those that haue care, or shew forth their care for their good and benefite, standeth

In a kinde acceptance of the least benefite, and a thankefull acknowledgment of it, and a louing remembrance of them for it, as any occasion is offered, and in vsing it to Gods glory, and their owne best good.

Gen.40.23. 2.Chron.24. 21 22. Act.22.3. Rom.16 2.3.4

The

The due respect and due carriage of those that haue care of others, or shew forth their care for the benefite of others, towards those that do or may receiue benefite from them, standeth

In taking the best and wisest course that possibly they can, that the benefite they intend or reach out to others, may be most profitable to them that are or shall be partakers of it. 2. King. 2. 9. Iob 29. 16. Act. 22. 3.

The negatiue part of the fifth Commandement.

It forbids,

1 The want or neglect of the due respect and of the due carriage of inferiours towards their superiours, and by consequent, of superiours towards their inferiors, & of equals a-

mongſt themſelues, and ſo the omiſſion of any of thoſe duties that are required of inferiours, ſuperiors, or equalls, one towards another, whether generall, or particular.

2 Whatſoeuer is contrarie to the due reſpect and due carriage of inferiours towards their ſuperiours, and of equalls among themſelues, and doth diminiſh or impeach the dignitie that God hath beſtowed on others; as

1 The things contrarie to the due reſpect and due carriage of inferiours towards their ſuperiours, are

1 A light and baſe eſteeming, a deſpiſing and contemning of ſuperiours, as the *Anabaptiſts* do in their iudgement and opinion, ſhewing forth that light eſtimation and that contempt of them, by contemptuous words, geſtures, or deeds; as by wiſhing ill to them, by mocking and ſcor-

Leuit.20.9. Deut.27.16. Gen.9 22. Pro.30.11.17. Iud.epiſt.v.8. Exod.22 28. Eccleſ.10.20.

ſcorning of them, by ſpeaking ill of them, and reuiling them, by ſmiting them, and the like.

2 Diſobedience to them, ſtubbornly refuſing to yeeld that obedience they owe vnto them; ſhewing it forth Deut.21.18. Rom.1.30.

1 In reſiſting their lawfull authoritie, refuſing to be gouerned by them, & in contemning their good counſells, and their iuſt and lawfull commandements. Gen.28.8.9. 2.Sam. 15.10. 11.12. Mat.21.30. Tit.2.15.

2 In reſiſting them, when they exerciſe their power ouer them, in admoniſhing, in reprouing, or in correcting them, then murmuring or riſing vp againſt them, or flying from them. Gen.16.8.9. Deut.21.18. Pro.13.1. Tit.2.9.

2 The things contrarie to the due reſpect and due carriage of ſuperiours towards their inferiours are,

1 A light, vaine, wicked and vnſeemely carriage of themſelues in the 2.Sam.6.20.

Zephan.3.4. Rom.2.17.18 to.25. the ſight of their inferiours; when they carrie themſelues lightly, vainely, and wickedly, and vnbeſeeming them in reſpect of their age, place, or gifts, before their inferiours; and thereby not onely bring diſhonour to God, in whoſe place and roome they ſtand as they be ſuperiours; but bring alſo iuſt diſgrace and contempt on their owne perſons, or on their places or gifts.

Tit.2.15.

2 The abuſe of that authoritie and power that God hath put into their hands ouer their inferiours, when they peruert that authoritie and power God hath giuen them for the good of thoſe ouer whom they are ſet, to the hurt and wrong of thoſe that be vnder them; and that,

Pro.28.15. Zephan.3.3. Coloſſ.3.19. 1.Pet.5.3.

1 When they exerciſe it to the fauouring, countenancing, and aduancing of the wicked and vnwor-

1 King.12.31. 2.Chron.13.9

thy,

thy; and to the discountenancing, disgracing, and putting downe and keeping vnder of the godly and wel deseruing. Eccle.10.5.6.7 Mica.3.2. Ierem.5.23. Ezech. 13.18. 21.

2 When they exercise it either with too much lenitie, or with too much seueritie, 1. Sam. 2.22. 23. Ephes.6.4.9.Coloss.3.21.

3. The contrarie to the due respect and due carriage of equals among themselues, is,

The aduancing and preferring of themselues one aboue another, either in opinion or practise, and so disdaining one another. Mat 20.24. Mat.23.6.

That inferiours, superiours, or equals, do things contrary to the due respect and due carriage that they owe one to another, proceeds either out of pride and arrogancy, or selfe-loue, or carelesnesse to know their duty, or knowing it, to practise it; or curiositie, men busying themselues Pride. Pro.13.10. Num.12.1.2. Ioh.19.10. Selfe-loue. 2.Tim.3.2.3.4. Carelesnesse.

Zach.11.16. Curiositie. 1.Tim.5.13. 1.Pet.4.15. selues with the duties of others, and medling with things not appertaining to them.

The confirmation or promise.

It containes,

2 A confirmation of it by a promise made to such as yeeld obedience to it, in these words,

That thy dayes may be long in the land which the Lord thy God giueth thee.

Ephes.6.3. Deut.5.16. The blessing promised is length of dayes, long life, and prosperitie, and whatsoeuer belongs to a mans welfare and well being in this life.

This blessing is promised rather then any other particular blessing, because parents are the instruments and meanes of this life; therefore it pleaseth the Lord to make this promise, and to giue them long life for a blessing, who dutifully, and respectiuely behaue themselues towards

towards their parents.

And long life in this world is a blessing, because our temporarie life is giuen vs, that in it we may vse all good meanes to attaine to life and saluation, and it is the time of repentance, and the time of grace and saluation. Eccles. 9. 4. 5. 6. 10. Psal. 5. 5. 6.

The land spoken of in this promise, is, in respect of the *Israelites*, the land of *Canaan*, which was giuen of the Lord for a possession; but in respect of vs it is to be vnderstood generally of any place, where soeuer we be in the world, that such as honour their parents they haue right of dwelling in that place where they be, from the Lord, whose is the whole earth. Psal. 24. 1. Ephes. 6. 3.

Things to be gathered from this promise, are,

1 That due respect and due carriage of inferiours, superiours, and equals

equals one towards another, is
Coloſſ.3.10. greatly pleaſing to God.

2 That the beſt courſe that parents can take, that it may go well
2.Sam.13.14. 28.29. with their children, is to inſtruct and
2.Sam.15. nurture them in godlineſſe, and to bring them vp in the feare of the Lord; and that they that are careleſſe and neglect this dutie, do, as much as in them is, ſhorten the dayes of their children,

3 That long life in this world
Pſal.31.15. Eccleſ.8.8. cometh not by nature or good conſtitution of the body, but of the good pleaſure and prouidence of God, the Lord granting it, and bleſſing the meanes to that purpoſe.

The end of the fifth Commandement.

THE

The sixth Commandement.

The negatiue part.

It forbids euery thing that tendeth to the hurt or hinderance of the life of man, either the life of his body, or the life of his soule.

The things hurting or hindering the life of the body of man, are either things of practise, or things of omission.

Things of practise; and those are either inward in the heart, or outward in word or deed.

Things inward in the heart, and those are foure especially:

First, hastie, rash, vnaduised, vniust, and sinfull anger, (namely) such as is either hastily conceiued, without iust and sufficient cause; or the cause being Mat. 5. 22. Eccles. 7. 11. Num. 24. 10.

being iuſt and weightie, ſuch as is directed amiſſe, as either againſt the
1.Sam.17.28. perſon, or againſt the offence onely
Epheſ.4.26. as it is an offence to men, as an in-
Gen.49.6.7. iurie and wrong, bringing hurt and
Dan.3.19. dammage to men, and not as an ofence to God; or ſuch as exceedeth either in time or in meaſure, and becomes hot fierie anger, furious and raging, troubling the minde, and making a man forget dutie to God and men.

Secondly, malice or hatred, which is old anger, or continued
Gen.45.8. wrath, and is anger or wrath kept
Leuit.19.17. cloſe in the heart, cloaked and coue-
1.Ioh.29.11. red for a time, with purpoſe to do
1.Ioh.3.15. hurt, and waiting for opportunity to do miſchiefe.

And the higheſt degree of it is
1.Sam.24.17. ſuch a malicious affection as is im-
18.19.20. placable, and can neuer be appea-
1.Sam.26.21. ſed, but is fully ſet at all times, and
Pſal.120.6.7.

by

by all meanes to do mischiefe. And

The worst kinde of it is, when men malice or hate others, either, for the good things they see in them, or for telling them of their faults, though they pretend other causes of their hatred. Rom. 1.30. 1. Ioh. 3.12. Mat 10.22. 1 King 22.8 Ioh. 7.7.

Thirdly, enuie, whereby men grieue & repine at the good things that others haue, which they would haue and cannot, whether they be good things of the minde or body, or outward good things; and do hate them for those good things: for enuie is a compound of carnall griefe and hatred, and it comes Ioh. 8.4.44. Gen. 30.1. Num. 11.28. 29. Mat. 27.18.

Out of pride and abundance of selfe-loue. Galat. 5.2.6. 1. Tim. 6.4. 1. Cor. 13.4.

And it carries an enuious person both to a wishing of euill and hurt to another, and the fall of another; or to a reioycing in the hurt, and euil, and fall that comes to another. Pro. 17.5. Pro. 24.17.18.

Fourthly, a desire of reuenge, which is, when men to satisfie their owne corrupt and troubled mindes, for wrong done, or supposed to be done to them, desire to requite euill for euil, and to right themselues by extremitie and by punishment in ful proportion, according to their reuengefull minds.

Leuit 19.19. Luke 9.54.55

Outward things in word, and those are fiue especially:

First, bitter and cursed speaking, hard, spitefull, venimous, and prouoking termes, brauling, rayling, & reproachfull termes: and the worst kind of rayling and reuiling, is, when men either rayle and speake euill of religion it selfe, or do raile and reuile religious persons, because they are religious and fearing God.

Pro.12.18. Mat.5.22. Rom.3.14. 1.Cor.6.10. Ephes.4.31. Colos.3.8. 2.King.19.4. Act.24.14. Mat.5.11.

Secondly, wrangling and contentious speech betweene parties, disagreeing either in matters of religion,

1.Pet.4.14. Iudg.8.1.2.3. Pro.15.1.

gion, or about worldly affaires. Philip.2.14.

Thirdly, crying and vnseemly lifting vp of the voice, when men or women, being at variance, in priuate speeches do, through choler and malice, lift vp their voices and speake so loud that they may be heard afarre off. Ephe.4.31.

Fourthly, threatning speeches, when as men or women from an inward dislike and rage in their owne priuate cause, do giue out threatning words against others. Psal.94.4. Act.9.1.

Fifthly, mocking, scoffing and deriding speech, when men or women out of hatred and contempt of others, do either in plaine termes mocke and deride them, or do gird and taunt them, and iest on them by priuie and close nips, thereby seeking to disgrace them, and to make themselues and others merrie by grieuing of them; and the 2.King. 2.23. Ioh.19.2. Act.2.13. 2.Sam.6.20. Ephes.5.4.

Worſt kinde of it is, when men mocke and ſcoffe, and taunt others for well doing, and for refrayning from euill, for their pietie and religion, and for the vertues and graces that God hath giuen them.

Gen.21.9. Galat.4.29. 2.Chro.39.16 Pſal.69.11. 12. Pſal.119.51. Heb.11.36.

Outward things in deed, and thoſe are either in countenance, or in ſome geſture and carriage of the body, & ſome part of the body; or they be other acts and deeds. Outward things in deed, in countenance and in ſome geſture and carriage of the body, as (namely) all ſignes and geſtures of the body, that expreſſe raſh anger, contempt & deſpite of heart towards another, or others: as lowring, caſting downe of the countenance, diſdainful, froward and churliſh behauiour, nodding or ſhaking the head in contempt, ſnuffing, tuſhing, geering, girning, flinging away in a chafe.

Gen.4.5. Gen.31.2.5. 1.Sam.25 17. Mat 9.24. Mat.27.39.

Other

Other acts and deeds, and those are such as either hurt or hinder a mans own life, or the life of another or others.

Such as hurt and hinder a mans owne life, are either

Present meanes of taking away of a mans own life, and of selfe murder, (namely) such as do presently bereaue a man of his life, as when a man layes violent hands on himself by hanging, drowning, cutting his throate, and such like: either — Ephes. 5. 29.

Out of horrour of conscience, and despaire of Gods mercie: or out of feare of worldly punishment or shame. — Mat. 27. 4. 5. 1. Sam. 31. 4. 2. Sam. 17. 23.

Or out of monstrous pride, or lingring meanes of the taking away of a mans owne life, and of selfe murder, (namely) such euil things as fret and weaken the body, and impaire the health of it by degrees: and those

are foure especially.

Pro.23.29.30
Isai.5.11.
Hozea.7.5.

First, intemperancie in diet, surfetting and drunkennesse, riot and excesse in eating and drinking.

Pro.20.4.
Pro.21.25.
Pro.2.18. 19.
1.Cor.6.18.

Secondly, idlenesse and vnchastity, & intemperate abusing of the body by whoredome & vncleannes, whereby men or women bring grieuous and foule diseases on their bodies.

2.King.20.7.
1.Tim.5.23.

Thirdly, a careleſſe neglect or wilfull refusing of the good meanes and helpes that serue to preserue the life of the body, as wholesome diet, cloathing, physicke, especially in time of sickneſſe.

Mat.4.6.7.

Fourthly, a voluntarie rushing into danger, either certaine and vnauoydable, or very likely, without any iust calling from God; as when men rush into houses infected with the plague.

Such things as hurt or hinder the life of another, or others, one or more

more; and those are either proper onely to publike persons, whether Magistrates or gouernors in the familie; or common both to publike and priuate persons.

The things proper onely to publike persons, whether Magistrates or gouernors in the familie; and those are foure especially:

1 Any wicked and vniust law, statute, ordinance, edict, charge or command, made or giuen by publike persons and gouernours, tyrannously, to entrap or to destroy others. Exod.1.15. 16.22. Dan.3.4.5.6. Dan.6.6.7.8. Mat.2.16.

2 The giuing of vniust and wrong iudgement, and the awarding of sentence in causes iudiciall, contrarie to right and equitie, either to the condemning of the innocent, or to the iustifying and deliuering of the guiltie and euill doer. Amos 2.6. & 6.12. 1.King.21.11 12.13. Pro.17.15.26. Luk.23.24. 25.

3 The inflicting of vniust and

1.Sam.22.17. 18.19. Act. 12.2. Iam 5.6. Gen 16.6. Leuit.25.43. Deut.25.2.3.

vndue punishment on others, as by punishing the innocent and such as haue not offended, or by exercising tyrannous crueltie and extremity in punishing and correcting them that do offend.

Gen.10.8.9. Ierem.22.13. 17. Micah.3.1.2. 3 Zephan.3.3. Iam.5.3.

By cruell oppressing of others that be vnder them, by laying too heauie burdens on them, by getting what they can from them for their owne priuate gaine, by vsing their labours for little or no wages.

The things common both to publike and priuate persons: and those are either such as tend to the hurt of the body of another or others, and yet for the present take not away the life; or such as do hurt the body, and take away the life of another or others.

Such things as tend to the hurt of the body of another or others, and yet for the present taken not a-

way

way the life, are fiue especially:

1 Hard and cruell dealing with others, oppressing and wringing them, either by incroaching on them by violent extortion, or by fraud and circumuention in bargaining, or by troubling them with vniust & vndue courses in law: and the Worst kinde of oppressing and wringing others, is, when men oppresse and wring impotent, feeble, poore persons, strangers, fatherlesse, orphanes or widdowes. 1. King. 21. 15. 16. Pro. 11. 26. Isai. 5. 8. Amos. 8. 4. 5. 6. 1. Thes. 4. 6. 1. Cor. 6. 8. 10. Iam. 2. 6. Exod. 22. 21. 22. Deut. 24. 14. 17. Ierem. 22. 3. Zachar. 7. 10. 2. King. 9. 14. 15.

2 The combining with others & conspiring with them, and lying in waite for the killing, or for the mischieuing of another or others. 2. King. 21. 23. 24. Ier. 11. 19. 21. Ier. 18. 18. Pro. 1. 11.

3 The betraying of another or others into the hands of those that vniustly seeke his or their life and ouerthrow, especially the betraying of the Prince and chiefe magistrate, or of those to whom men are bound by some neare and spe-

Act. 23. 12. 13. Iud. epist. v. 9. &c. 1. Sam. 18. 25. Mat. 26. 48. Act. 7. 52. Mat. 10. 21. Luk. 21. 16.

ci-

ciall bond.

4 The procuring and ſtirring vp of ſuch meanes and inſtruments, as may take away the life of another or others, by counſell, by enticement, by writing, by hiring ſome to lye in waite to kill them; by ſtirring them vp either for pleaſure, or cruelty, to quarrell or fight one with another.

2.Sam.17.1.2.3.
2.Sam.11.14.15.
2.Sam.12.9.
2.Sam.2.14.15.16.

5 Vniuſt violence with the hand in ſtriking, beating, wounding, or mayming of another or others; eſpecially in ſtriking, beating, wounding or mayming of parents or ſuperiours.

Exod.2.13.
Exod.21.15.
Leuit.24.19.
Deut.27.29.
Mat.26.67.
Act.23.2.
2.Cor.11.24.25.

Or ſuch things as do hurt the body and take away the life of another or others: and thoſe are, either

Such acts and deeds as by manifeſt violence ſhed the bloud, and take away the life of another or o-

thers

thers; as namely such acts and deeds, whereby men do openly and willingly take away the life of another or others, by sword, dagger, knife, rope, or gunne, or any like instrument and meanes whatsoeuer: and this sinne is more vile and odious when it is committed

Gen. 4 8. 2 Sam. 3. 27. 2. Sam. 4. 6. 7. Mat. 14. 10.

Without regard of place, calling, and condition; as when a man openly and willingly, by sword, dagger, knife, rope, gunne, and such like instrument, sheds the bloud, and takes away the life of his Prince, or other Magistrate ouer him, of his Pastor, or of his master &c. especially when they are executing their office; or of an infant that cannot resist him: or when a wife openly and willingly, by sword, dagger, knife, rope, gun, or any like instrument and meanes whatsoeuer, sheds the bloud, and takes away the life of her husband;

1. Sam. 24. 7. 14. 1. Sam. 26. 9. 10 11. 1. King. 16. 7. 9. 2 Chro. 24. 21 1. Thess. 2. 15. Mat. 2. 16. 1. Pet. 3. 6.

or

or the husband by such instruments and meanes doth take away the life of his wife.

Without regard of nature, as when a brother openly and willingly, by sword, or other instruments and meanes whatsoeuer, sheds the bloud and takes away the life of his brother or sister; the father the life of the childe, and especially the childe the life of the father or mother.

Gen.4.8. Iudg.9.5. 2.King.3.27. 1.Tim.3.9.

Without regard of number and multitude, as whē it is done on many, by adding murder to murder; though they be strangers.

1.Sam.22.18. 19. 2.King.10.7. Act.12.2.3. Gen.34.25. & 49.5.6.7.

And this sinne is committed, either

With deliberation, as when men do it out of hatred and for desire of reuenge, and out of grudge carried in their hearts long before.

Deut.19.11. 12. Gen.4.5 8. 2.Sam.3.27. 2.Sam.20.9. 10.

Or on a sudden, without deliberation,

ration, as when they do it being thereunto carried, either by sudden passion of anger, without all former malice, and they do it in their heat, rage and furie; or they do it in time of some vile and sinful distemper, as in time of drunkennesse &c. Gen.4.23. Num. 25.16. 17.18.24.25. 1.Sam.20.30. 33. 2.Sam.2.22. 23.

Or such acts and deedes, as by some secret and cunning deuice, do shed the bloud, and take away the life of another or others; as namely, such acts and deeds whereby men do willingly, yet vnder hand, and by meanes not presently discerned, shed the bloud, and take away the life of another or others; which is done foure wayes:

1 By poysoning another or others, wittingly and willingly, and by poyson killing them and bereauing them of their liues. Psal.69.21. Mar.36.18. Exod. 22.18. Reuel.9.21.

2 By witch-craft, and by enchantment and sorcery, as when men either

ther vſe the helpe of witches, ſorcerers and enchanters, and by their helpe do kill another or others. Or when witches, enchanters and ſorcerers, do of the owne accord by the helpe of the diuell, kill another or others.

3 By ſome ſubtill and craftie practiſe with others, thereby cauſing them to ſhed the bloud of another or others.

1.King.21.19. 2.Sam.12.9. Act.2.23.

4 By conueying ſomething into the body of a woman with child, purpoſely to deſtroy it, and thereby deſtroying the childe, and cauſing an vntimely birth.

Exod.21.22.

Things of omiſſion, and thoſe are two eſpecially:

The one inward in the heart, the other outward.

The thing of omiſſion inward in the heart, namely, the want of pity and feeling compaſſion towards ſuch

Rom.1.30. Rom.12.15.

such as are in any knowne misery and distresse of body, and are to be pitied; and men shew themselues most wanting in pity towards such as are in any knowne miserie and distresse of body, and are to be pitied: when Coloss.3.12. Heb.13.3. 1.Ioh.3.17.

They insult ouer them, and make themselues merrie with their miserie, and so adde to their distresse and miserie. Psal.69.26. Iob.19.21.22. Iob.24.9.10.

The outward thing of omission, namely, the omitting of the workes of mercy, that ought to be performed to such as are in any knowne distresse of body; when men being able, and hauing power and means, do omit or refuse to yeeld helpe to them, whom they ought to helpe, being any way distressed in body, & knowne to them to stand in need of their helpe in respect of the body: and that is done two wayes, Pro.21.13. Isai.58.7. Iob.31.16.17 to 21.

1 When

1 When men do not that good to their diſtreſſed bodies that they ought, according to their need, and according to their owne abilitie.

Luke. 16.21.
Mat.25.41.42 43.
Luke.10.30. 31.32.

2 When they do not turne away that euill and that hurt from their bodies that they ought, being able to turne it away, either by their ſpeech, or by their hands and power any way.

Iam.2. 15.16.
1.Sam.20.34. &c.
1.King.18.4.
Pro.24.11.12.

And the want of pitie towards ſuch as are to be pitied, being in any knowne diſtreſſe of body, or the omitting of the workes of mercy, that ought to be performed to ſuch as are in any knowne diſtreſſe of body, is moſt vile and odious.

1.Sam. 30.11. 12.13.
Iob.19.13.14. to 22.
Rom. 12.20.
Galat.6.10.

When men either want pitie, or being able to yeeld helpe, do omit the workes of mercy to ſuch as they are bound vnto by ſome neare and ſpeciall bond of place, calling or condition, or of nature, or grace.

The

The things hurting or hindering the life of the soule of man, are either,

Things that hurt and hinder the life of a mans owne soule, or the life of the soule of another or others, one or more.

The things that hurt or hinder the life of a mans own soule, are two especially:

1 His sinne against God, and especially his liuing and continuing in any knowne sin, wilfully and obstinately. Pro.6.32. & 8.35. Ezec.18.4.14 Rom.2.5. Tit.3.11.

2 His careleſſe neglecting or wilfull reiecting, of the meanes that God hath ordained to saluation, and for the beginning and continuance of spirituall life in the soule; as the word preached or read, Sacraments, prayer, and such like. Zach.7.11.12. Heb.2.3. Reuel.3.1.

And this is done three wayes:

2 By not hearing the word

Pro.1.24. Pro.28.9. Isai.66.4. Ierem 7 13. Act 13.46. 1.Cor. 11.26. preached ordinarily, and by not reading the word of God and other good bookes, and by not vsing the Sacraments, prayer, and other holy ordinances of God, when men may and ought to vse them.

2. King.17.13 14. Ierem.25.4. 5.6.7. Ier.44.16.17. Ezech. 33.31. Act.7.31. Act.18.6. 2 By not yeelding to the word of God truly and faithfully preached to men, and by resisting and withstanding the Spirit of God in the ministery of his messengers sent vnto them.

Ioh.3.19. 2.Thess.2.10. 11. 2.Tim.4.3.4. 2.Pet.3.16. 3 By giuing heed to fables and fancies, and not to the truth of the word of God in loue to it; and by corrupting, and peruerting, the word of God.

The things that hurt or hinder the life of the soule of another or others, one or more, are these; either

Things common to all persons being of yeares and discretion, or proper

proper to ſuperiours, eſpecially to Miniſters.

Things common to all perſons being of yeares and diſcretion, are either

Such things by which men hinder another or others, in the way of ſpirituall life and ſaluation:

Or ſuch things by which men cauſe the fall or the damnation of another or others.

Such things by which men hinder another or others, in the way of ſpirituall life and ſaluation, are two.

By giuing iuſt offence to another or others by word or deed; which is done two wayes, Mat. 16. 23. Mat. 18. 6. 7.

1 By leading an open wicked, ſinfull and ſcandalous life, which giueth the greateſt offence, and doth the moſt hurt, when it is either to the iuſt offence of many: Exod. 34 12. 2. Sam. 12 14. Pro. 29. 12.

Or when a man that is of ſpeciall

1.Cor. 5.2. 1.Sam 2.17. 2.Sam. 12.14. note for place, calling, or for the profession of religion, liues wickedly, and scandalously.

2 By abusing of *Christian libertie*, in things indifferent, as when men vse things indifferent, vnseasonably, not in fit time and place, and before fit persons.

Mat.17.27. Rom.14.21. 1.Cor.8.9.10. &c. 1.Co.10 28. 29.

3 By daunting and discouraging another or others from a good and holy way, and from going on in the way of true holinesse.

Pro.12.18. Ezech.13.22.

Such things by which men cause the fall or damnation of another or others, are foure especially:

1 By prouoking another or others any way to sinne, as by bad counsel, by perswasion, or any other way by word or deed.

Gen.3.4. Ioh.8.44. Num.31.16. 2.Sam.16 21. Pro.1.10.to 14

2 By encouraging and heartening another or others in sinne, as by praysing them, or countenancing them when they do euill.

Isa.56.12. Mat.27.20. Ioh.8.20. 2.King. 3.14. Ier.23.14.17. Ezech.13.22.

By

3 By consenting to another or others, and by partaking with another or others any way in sinne and in doing of euill. Psal. 50.18. Pro. 29.24. Isai. 1.23.

4 By sowing dissentions among men, and by stirring vp contentions, brawles, and quarrels, between parties, especially betweene such as by the bond of nature or grace, or any other neare bond, are ioyned together; & this is done especially by carrying of tales betweene parties; and by disclosing both the secret intents, and the faults of the one to the other. Pro. 6.19. Pro. 10.12. Leuit. 19.16. Pro. 11.13. Pro. 25.9.10. Pro. 26.20. Ezech. 22.9.

Things proper to superiours and especially to Ministers, are either things of omission, or things of practise.

Things of omission, and those are,

Proper to superiours that are not Ministers; or to Ministers, not as they are Ministers, but as they are

nours in their priuate families; as namely, ſuch good things omitted as ought to be performed by them to their inferiours for the good of their ſoules: which is done two wayes eſpecially,

1 When they vſe not the means by which their inferiours, and ſuch as be any way vnder their charge, may be taught and inſtructed in the knowledge of God, and of good things that concerne their ſaluation.

Gen.18.19. Deut.6.7. Ioſh.24.15. Epheſ.6.4.

2 When they do not hinder their inferiours and ſuch as be vnder their charge (as much as they may) from falling into ſinne; or do not ſeeke to reclaime them when they haue ſinned, by due reproofe, or due puniſhment, according to their power; but rather do winke at their faults, or vſe too much lenitie in cenſuring of them.

Num.25.4. 1.Sam.2.23. 24. 1.Sam.3.13. compared with 1. King.20.42.

Things

Things of practise, and those Proper to superiours that are not Ministers, or to Ministers, not as they are Ministers, but as they are gouernors in their priuate families, are such euil things done by them as do minister matter of infection and poyson to the soules of their inferiours; as when they either teach them errors or lewd things, or else go before them in the practise of sinne. Pſal.101.2. Pro.29.12. Pro.11.29. Pro.15 27.

Things of omission proper to Ministers as they be Ministers, and haue the charge of the soules of others, that do hurt or hinder the life of the soule of another or others, are two especially; the one inward in the heart, and the other outward.

The inward thing in the heart, namely, the want of pitie and feeling compassion towards them, whose soules they haue takē charge Mat.9.36. Mar.6.34.

of, in regard of the miſeries and the wants of their ſoules; which comes from hence, becauſe they either do not ſee and take notice, or they wil not ſee and take notice, as they ought, of the miſeries and wants of the ſoules of their people, though they be told of them and made acquainted with them.

Pro.27.23.

The outward thing, namely the omitting of ſuch good things which ought to be performed by them, to thoſe, whoſe ſoules they haue taken charge of, for the good of their ſoules: and this is done two wayes,

1 When through inſufficiencie, being Idoll paſtors, dumbe dogges, and blinde guides, they do not at all teach, and admoniſh their people of their ſinnes, and danger they are in by reaſon of their ſinnes.

Iſa.56.10.
Ierem.2 34.
Pro.29.18.
Mat.5.13.
Mat.15.14.

2 When though they be able, yet either through ſloth or negligence

gence, being present with their people; or by reason of their absence, theybeing not resident and abiding among their people (as they ought) they do either not preach to their people, and admonish them of their sinnes plainly and faithfully, or they preach to them very seldome. Ezec. 3. 17. 18 Ezec. 33. 7. 8. Ezech. 34. 2. 3 to 10. Zach. 11. 15. 16. 17. Act. 20. 26. 27. 28. Heb. 13. 17.

Things of practise proper to Ministers as they be Ministers, and haue charge of the souls of others, that do hurt or hinder the life of the soule of another or others, are either things

In their teaching; and they are either flattering teaching, or corrupt teaching. Ierem. 6. 14. Ierem. 23. 17. 31. 32. Ezech. 13. 10. 16.

Or in their manner of liuing, as namely, such euill things done by them in the sight of their people, as do minister matter of infection to their soules. Rom. 16. 18. Ephes. 4. 13. 1. Tim. 3. 4. Tit. 1. 10.

As when Ministers go on in the practise of sinne openly, and do liue wicked- Mat. 15. 4. 5. 6. 9.

1.Sam.2.24. Ierem.23.14. Galat.2.13. wickedly and looſely in the face of their people.

It requires euery thing that tendeth to the maintenance & preſeruation of the life of man, and to the welfare and ſafety of his body and ſoule.

And the things tending to the maintenance and preſeruation of the life of the body of man, and ſafety of his body are; either

Such things as tend to the maintenance and preſeruation of the life of a mans owne body, and to the welfare and ſafety of his own body. Or ſuch things as tend to the maintenance and preſeruation of the life of the body of another, and to the welfare and ſafety of the body of another or others.

The things that tend to the maintenance and preſeruation of the life of a mans owne body, and to the welfare

welfare and safety of his owne body, are these two things:

1 The procuring and vsing of all good and lawfull meanes, within his power, and according to his abilitie, that serue to keep and defend his body from violence, and from danger, and from hurt: and those are foure especially:

1 The turning away of vniust violence, offered to his body by or from others, if he be able by his owne power and strength, so farre as his place and calling will suffer him. 1.Sam.21.8. Mat.26.51.52 1.Pet.2.20.

2 The auoyding of the hands of such persons as seeke by violence to hurt his body & to shed his bloud; by flying from them, or by hiding himselfe from them, he being not able to withstand them in regard of their power and greatnesse: if he be not hindered by his priuate or publike Gen.27.42.43 Exod.2.15. 1.King.19.3. Mat.2.13. Mat.12.14.15 Ioh.7.1.& 8.59. Act.14.5.6.

like calling.

*1.King.1.12 13.14.&c. Pro.16 15. Rom 13.4. 1 * The ſeeking and the vſing of the helpe of others, and eſpecially of the Magiſtrate as Gods lieutenant, to beepe his body from vniuſt violence.

Gen.12.10.& 26.1. Ruth.1.1. Gen.7.7. Pro.22.3. Luk.21.20.21 4 The auoiding of ſuch things as may hurt his body, as a generall famine, contagious ſickneſſe, ſword, flouds, fire, and ſuch like; by flying from them and by remouing of his body from one place to another, by ſhrowding himſelfe vnder ſome couert, if he be not hindered by his place and calling, and ſo as it be not to the hinderance and to the hurt of another.

2 The procuring and vſing of all good and lawfull meanes according to his abilitie and power, that are helpfull and profitable for the continuance of the health and ſtrength of his body, and for the preuen-

preuenting of sickneſſe and weakeneſſe of his body, and for the recouery of the health and ſtrength of his body when they are impaired; & thoſe means are foure eſpecially.

1 Neceſſary and wholſome food, cloathing, and lodging, vſing them ſeaſonably and moderately. Gen.28.20. Pro.30.8. Mat.6.11. 1.Tim.5.23.

Honeſt and lawfull mirth, and reioycing in an holy manner, and ſometimes vſing the helpe of Muſicke, by ſinging or playing on an inſtrument of Muſick, or by hearing others ſing or play; ſo as it be with moderation, and in due time and ſeaſon. Eccleſ.10.16. 17. 2.King. 3.15. Pro.15.13. Pro.17.22. Nehem.8.10. Eccleſ.3.4. Philip.4.4.

3 The helpe of *Phyſicke* and *Chyrurgerie* as occaſion is giuen, vſing good and lawful medicines; and not truſting in them, as able to do any good of themſelues, but intreating the Lord for a bleſſing on them. Exod.21.19. 2.King.20.7. Ierem.8.22. Mat.9.12. 2.Chro.16.12

4 Honeſt and lawfull exerciſe, mouing

Ioh.10.23. 2.Sam.1.18. Gen.27.3. mouing and ſtirring of his body, and that ſeaſonably and in fit time and place, without the iuſt offence of any; and that more or leſſe as the ſtate of his body requires, and as his calling will ſuffer him, as walking running, leaping, and ſuch like.

Such things as tend to the maintenance and preſeruation of the life of the body of another, and to the welfare and ſafetie of the body of another, are either,

Inward in the heart, or outward things.

Things inward in the heart, are foure eſpecially.

Ephes.4.32. Galat 5.22. Coloſſ.3.12. 1 A kinde and louing diſpoſition of the heart, or kinde heartednes towards all, whereby men or women are tractable and eaſie to be vſed and to be employed for the good of others whoſoeuer they be, in any thing wherein they may do them

them good, as occasion is offered, without hurt or wrong to themselues or others.

2 Such a meeke quiet, and calme disposition of the heart, as is neither prone to prouoke, nor easily prouoked to anger, by iniuries or wrongs offered or done. The highest degree whereof is long suffering, which is when men or women, being much or often prouoked by iniurious words and deedes, do notwithstanding quietly passe them ouer, and put them vp, and are still quiet and calme, and not prouoked to anger: which meekenesse and long suffering is to be expressed;

Eccles.7.11. Mat.11.29. Ephes.4.2. Galat.5.23. Colos.3.12. 1.Pet.3 4. Num.12.3. Pro.14.29. Pro.15.18. 1.Cor.13.4. Galat.5.22. Colos.3.13.

First, in a quiet bearing with the infirmities & frailties of others, as their hastinesse, slownesse, rashnesse, and such like: and with the passions and perturbations appearing in their actions, so farre forth

Galat.6.2. Ephes 4.2. Colos.3.13.

forth as they are troublesome, grieuous and displeasing to vs.

Secondly, in a free remission of reuenge, neither carrying in our hearts any purpose of reuenge for wrongs done to vs, or supposed to be done to vs; or returning punishment and euill for euill, in way of requitall for them.

Mat.6.12. Ephes.4.32. Colos.3.13.

3 An inward fellow-feeling of that which befals others in respect of their bodies, and that two wayes:

Rom.12.15. 1.Cor.12.25. 26.

First, by reioycing with others that haue iust cause of reioycing, for their outward good and prosperitie seene or heard of.

Psal.35.27. Luk 1.58. Philip.1.26.

Secondly, by mourning and grieuing with others that haue iust cause of heauinesse, mourning, and griefe, for their outward euill, distresse and aduersitie, seene or heard of; and by pitying them, and by being tender hearted to them.

Psal.35.13.14 Ephes.4.32. Colos.3.12. Heb.13.3. 1 Pet.3.8.

4 An

4 An heart disposed to peace and quietnesse, and a care and desire to maintaine concord and good agreement amongst men, as much as is possible & in our power; which is to be expressed in three things especially:

Rom. 12.18. Galat. 5.22. Coloss 3.15. 1. Thess. 4.11.

First, in passing by offences so farre as they concerne vs in particular, and may be passed ouer without hurt or wrong to our selues, or to others; and sometimes for quietnesse sake, in parting from our own right.

Pro. 17.14. Pro. 19.11. Pro. 20.3. Iam. 3.17. Gen. 13.8.9. Mat. 17.27.

Secondly, in construing things in the best sence, and taking euery thing (if it be possible) in the best part.

2. Sam. 10.3. 1. Cor. 13.5.

Thirdly, in medling with our owne matters and businesses, and such things as concerne vs in regard of our callings and conditions of life.

1. Thess. 4.11. 1. Pet. 4.15.

Outward things are either such as ſerue to auert and turne away euill, wrong, hurt, or danger from the body of another or others: Or, ſuch as ſerue for the good, the helpe and comfort of the body of another or others.

Such as ſerue to auert and turne away euill, wrong, hurt, or danger from the body of another or others, are either, in ſpeech and in word: Or in act and deed.

In ſpeech or in word, as namely, ſuch words and ſpeeches vttered, as
Pro.12.6.
Pro.24.11.12 are for the defence and helpe of innocent perſons that are helpeleſſe, being either vnder the hands of oppreſſors, or followed and purſued by oppreſſors, ſeeking to hurt and to wrong them either in their bodies or liues; and men are to ſpeake for the defence and helpe of ſuch perſons three wayes:

First,

First, by speaking for them as they are able, and according to their place and calling, in priuate to the face of the oppressor or oppressors, to dissuade him or them from offering or doing wrong vnto them in respect of their bodies and liues. Gen 37.21.22 1 Sam. 20.32. Hest. 7.3.4. 5.6.

Secondly, by speaking and pleading for them as they are able, and according to their place and calling, either as witnesses, or as aduocates, or as Iudges publikely in some open Court, for the freeing of them from wrong done or offered to be done to them, in respect of their bodies or liues; especially they being poore, fatherlesse, widdowes, or strangers; or being religious, and yet such as either cannot or dare not pleade for themselues. Hest. 4.8. Iob. 29.12. 13 to 18. Ierem. 38.7.8 9. Luk. 23.13.14 to. 22.

Thirdly, by speaking to God for them as they are able, in prayer, by commending their case to the Act 12.4 5. Rom. 15.30. 31.

2. Thess. 3. 1. 2 Lord, and calling on him in prayer for their succour and reliefe.

In act and deed, as namely, such
Exod. 2. 17. 18. 19. Iudg. 2. 16. Iud. 3. 9. 15. 31 acts & deeds done, as are for the help & succor of innocēt persons, that are helplesse, being either vnder oppression and wrong, or pursued by oppressors, seeking to hurt or wrong them in their bodies or liues. And men are to do things, seruing for the helpe and succour of such persons, either

Gen. 14 14. 15. 16. 1. Sam. 30. 17. 18. Iob. 29. 12. 17. Pro. 24 11. Against known euils and wrongs already done to them, and that as they are able, and according to their place and calling, by vsing their poer and strength for the rescuing and deliuering them from vnder their oppressions and wrongs:

Or against knowne euils and wrongs that are in doing, or intended to be done to them, and that as they are able, by interposing their power and strength to defend and

to saue them from those euils and wrongs. And that either,

As priuate persons, by vsing their hands, their purses, and their paines, so farre as they are able to protect and to saue them from violence or spoyle, especially when the violence or spoyle intended, is sudden, and the Magistrate is absent, & it is dangerous to stay for his comming; & sometimes so far, as to the hazard of their owne liues, as when it is to the defending and sauing of the bodies and liues of such as are speciall instruments of Gods glory, and of common good, either in Church or Commonwealth:

Ioſh. 2.4.6. 1.King. 18.4. 2.Sam.21.14. 15.16. Rom 16.14. 1.Ioh.3.16.

Or, as Magistrates, by drawing out and vsing the sword according to their place and power, to protect and to saue them from violence or hurt, whether it be in doing, or intended to be done, either by their

Exod. 18.21. Rom.13.4. Exod.2.11.12 Act.7.24.

owne ſubiects, or by forreiners.

Such things as ſerue for the good, the helpe and comfort of the body of another or others, are either

In ſpeech or word, or in act and deed.

Things in ſpeech or word, as namely, ſuch words & ſuch ſpeeches vttered and ſpoken, as do expreſſe meekneſſe, gentleneſſe, kindneſſe and loue to thoſe to whom they are vttered and ſpoken. And the words and ſpeeches wherein men are to expreſſe meekneſſe, gentleneſſe, kindneſſe and loue, are of three ſorts eſpecially:

Tit.3.2.
1.Pet.3.16.

1 Their ſalutations, when they meete with others, they are to ſalute them being their equals or inferiours, by their names or ſurnames; & their ſuperiours, by names of honour or office, giuing them ſuch titles

Ioh.1.38. & 20.16.
Iudg.6.12.
Ruth.2.4.
Luke.1.28. & 10.5.
Ioh.20.19.

tiles of reuerence, as of right belong to them, wishing them good health, prosperity or good successe, and the like, as occasion is offered.

2 Their answers; men are to giue to others soft answers, such as may neither kindle nor increase anger in them; and when they are rayled on, they are not to rayle againe, and when they are hardly spoken of, they are either to be silent, or onely to make a iust and manifest defence of their owne innocencie.

Iudg.8.2.3. 1.Sam.25.10 11.12.13. Pro.15.1. 2.King.18.36 1.Sam.1.15. Dan.6.21.22. Ioh 8.43.49. 1.Pet 3.9. Gen.13.8. Galat.6.1.

3 Their admonitions and iust reproofes, when men do admonish or iustly reproue their brethren for their faults committed of ignorance or of frailtie,

Or in act and deed: and those are either,

In countenance and in some gesture and carriage of the body, as namely, all such lookes and gestures

Gen.31.2.5. Gen.30.10.

1.Sam.25.17. Pro.16.15. Gen.2.3.7.12 of the body as do expreſſe meekeneſſe, gentleneſſe, kindneſſe, and loue to another or others, without diſſimulation:

Or other acts and deeds; and thoſe are of two ſorts:

Gen.14 18 31 2.Sam 19 28. 31. 1.King.10.10 13. Ierem 40.5. Act.20.38. First, ſuch acts and deeds done, as do expreſſe kindneſſe and loue to thoſe to whom they are done, and are for the continuance of the health, welfare, comfort and good eſtate of the body of another, or the bodies of others; as the beſtowing of gifts and benefites, and good turnes on others.

Iob 31.16.17. to 21. Pro.21.13. Pro.31.20. Iſai.58.7. Mat.25.35. 36.42.43. Secondly, ſuch acts and deeds done as do expreſſe kindneſſe and loue, and tender affection to thoſe to whom they are done, and are for the relieuing of another or others, being in any knowne want or diſtreſſe of body. And men are to reach out their helping hands according

cording to their abilitie and means, for the reliefe of such:

Sometimes to the entertainment of them to bed, or board, or both, especially they being strangers and harbourlesse,& for the Lords cause, and for a good conscience persecuted. Iob.31.32. Iud.19.20.21. Rom.12.13. Heb.13.2. 1.Pet.4.9.

And especially to such as they are bound vnto, by some neare and speciall bond of place, calling or condition,or of nature or grace. Iob.19.13.14. to 22. Leuit.25.35. Rom.12.13. Galat.6.10.

The dutie that belongs to the dead body of another, is the buriall of it, in such honest and seemly manner, as is agreable to the nature and credit, as well of those which remaine aliue, as of the partie deceassed, with moderate mourning. Gen.23.19. Gen.25.9. Gen.50.13. Ierem.22.19. Mat.27.60. Act.8.2. 1.Thess.4.13.

The things tending to the maintenance and preseruation of the life of the soule of man, and to the welfare and safetie of the soule, are either Such

Such things as tend to the maintenance and preseruation of the life of a mans owne soule, and the welfare and safetie of his owne soule; or such things as tend to the maintenance and preseruation of the life of the soule of another or others, and to the welfare and safetie of the soule of another or others.

The things which tend to the maintenance and preseruation of the life of a mans owne soule, and the welfare and safetie of his owne soule, are two things especially:

First, a carefull auoyding of all such things as tend to the destroying of his owne soule, as all sorts of sinnes, especially known sinnes, and the liuing and continuing in any knowne sinne, willingly and obstinately, and with delight.

Pro.4.14.15.
Pro.5.8.11.
Pro.7.25.26.27.
Pro.11.19.
Rom.2.5.
1.Pet.3.10.11

Secondly, a carefull vse of the meanes that God hath ordained, both

both for the beginning, and for the continuance of grace and of spirituall life in the soule, both in publike and in priuate; as the word preached or read, the Sacraments, prayer and such like, attending on them diligently, and vsing them conscionably, with care to profite by them, and a carefull walking in the way of life and of saluation, by diligence to finish his own saluation, by adding daily one measure of grace to another, and by making his owne calling and election sure by the fruites of faith.

Deut.30.19. 20. Rom. 10. 14. 17. 1 Pet.2.2. Pro.2.1.2.3. Pro.4.20.21. Pro 7.1.2.3.4. Pro.8.33. Isai.55.3. Coloss.3.16. 1.Thess.2.13 Pro.16 14. Ephes.2.10. Philip.2.12. 1.Pet.1.5.6. to 12. Psal 92.14. 2.Pet.3.18.

The things which tend to the maintenance and preseruation of the life of the soule of another or others, and to the welfare and safetie of the soule of another or others, are such things as serue either for the procuring or helping forward of the spirituall life and saluation of ano-

1.Cor.10.33. Pro.11.30. Dan.12.3. Rom.15.2. Iam.5.19.20. another or others one, or more; as by doing such things as tend to the winning of their soules, & to their edification and building vp in grace and goodnesse: and the things that men are to do tending to that purpose, are sixe:

1 They are as they are able, and according to their place & calling, and as present occasion is offered, to teach and to instruct others to know God and the good wayes of God, and to counsell and to aduise them in such things as concerne their sanctification and saluation, especially such as be vnder their charge, they being such as haue the gouernment of others, and are ouer others in publike or in priuate, as Ministers or gouernours in the familie.

Gen.18.18.19 Deut 6.7. Pro.1.10. Pro 31.1. Iob 1.35. 36. to 45. Act.20.26.27 Coloss.3.16.

2 Secondly, they are as they are able, and according to their place and

and calling, and as present occasion is offered, to prouoke and to excite and stirre vp others to holinesse and wel-doing, & to harten and encourage them in wel-doing, especially such as be vnder their charge, they being such as haue the gouernment of others; and that by perswading & exhorting them to good things, and by praysing, commending and countenancing them when they do well.

Pro.27.17. Heb.10.24. 2.Chro.19.9. 1.Chro.20.20 2.Chro 32.7. 1.Thess.5.11. 1.Tim.5.1.2. Heb.3.13. Rom 13.3. 1.Cor.11.2.

3 Thirdly, they are as they are able, and according to their place and calling, and as present occasion is offered, to admonish and to reproue others, when they see or know them to offend, and to do euill and sinne; so as they do it fitly, fitting their reproofe to the qualitie of the person, whom they do reproue, and the nature and qualitie of the offence, for which the person

Leuit.19.17. Luke.17.3. Colosse 3.16. 1.Thess 5.14. 2.Tim.4.2. Tit.2. Galat.6.1. 1.Tim.5.1.2.

2.Sam.12.1. Tit.1.13. Nehem.5.7. Iob 2.10. Pro.29.17.19

person is reproued, and so as they do it seasonably, and in such a time as their reproofe may do the most good. Iude epist. v. 22. 23. 2. Cor. 13.2.

Gen.50.21. 1.Sam.23.16. 2.Sam.10.2. Iob.6.14.15. Ilai 40.1.2. Mat.14 27. 1.Thess 4.18 1.Thess.5.14. Iob.16.2. Iob.19.21. Ilai.50.4.

4 They are, as they are able, and according to their place & calling, and as present occasion is offered, to comfort others when they see or know them to stand in neede of comfort, in regard of their troubles and distresses, especially in regard of troubles, afflictions and distresses of their mindes and consciences for sinne; so as they do it wisely, with due consideration of the qualitie of the person afflicted, and so as they do it in such a time as comfort may do the partie afflicted most good.

Ierem.42.2.3 Gen.43.29. Gen.48.15.

5 They are, as they are able, and according to their place and calling, and as present occasion is offered, to pray for others standing

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in neede of their prayers, for the good of their soules; especially for such as they are bound vnto by some neare and speciall bond of nature, place, calling or condition. 1.Chro.22 12. Iam.5.15.

6 They are, as they are able, and according to place and calling, and as present occasion is offered, to giue good example to others, liuing in their sight without giuing iust offence, and walking before them in the practise of good things; especially to such as they are bound vnto by some neare and speciall bond of nature, place, calling, or condition. Mat.5.16. 2.Cor 9 2. 1.Pet.2.12. 1.Pet.3.6.

FINIS.